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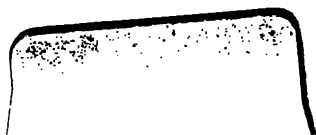
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THE
Reformed Presbyterian

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COVENANTER.

THOMAS SPROULL,
JOHN W. SPROULL,

EDITORS AND PROPRIETORS.

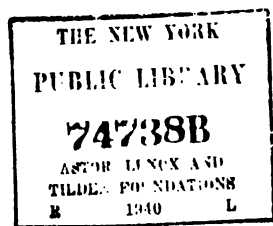
"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil.* 3:16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

COMBINED SERIES, VOL. VII.



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THIRD

Reformed Presbyterian Seminary.

NEW YORK, 1881.

FOR SALE

THE REFORMED PRESBYTERIAN SEMINARY, NEW YORK, has the honor to announce that it has received from the General Assembly of the Synod of New York, a grant of \$10,000, which will be used for the purchase of a new building, and for the improvement of the grounds. The building is to be erected on the site of the old building, and will be a large and commodious structure, capable of accommodating a large number of students. The grounds are to be laid out in a beautiful and healthful manner, and will be a most desirable place for the residence of students. The Seminary is a most excellent institution, and is well adapted for the education of young men and women. It is a member of the Reformed Church in America, and is under the patronage of the Synod of New York. The Seminary is a most desirable place for the residence of students, and is well adapted for the education of young men and women. It is a member of the Reformed Church in America, and is under the patronage of the Synod of New York.

THOMAS C. HODGKIN,
JOHN W. C. HODGKIN,

NEW YORK AND EUROPE.

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It has been deemed expedient to publish for the present the REFORMED PRESBYTERIAN AND COVENANTER monthly, as before. The next number will be a little late. After that the magazine will be issued so that subscribers can receive it the first of each month.

T H E

Reformed Presbyterian and Covenanters.

VOL. VII.

JANUARY, 1869.

No. 1.

PRAYER AND ITS ANSWER.

BY PROFESSOR SLOANE.

“Prayer is the offering up of our desires unto God for things agreeable to his will.”

It is the first spiritual exercise of the soul, generally the last in which it engages. The first dim imaginings of the infinite and eternal come to the child, when kneeling, with a mother's hand upon its head, it learns to lisp “Our Father which art in heaven.” How often the lips of the dying saint are seen to move in prayer, when all the senses are closed, and all communing with the world has ceased!

Prayer is not merely a delightful exercise of the soul, but it has power with God, and prevails; it opens the door of the heavenly treasures, and causes the riches of divine blessing to descend. Were prayer to cease, the streams of divine blessing would cease to descend, and the hour of the world's doom would have come.

It is prayer, constant, perpetual, earnest prayer, rising from closets, from family altars, from the private chamber, where saints meet in social fellowship, and from the great congregation, those gates of Zion which God loves more than all the dwellings of Jacob, that secures the existence of the world and the continuance of all divine mercies.

These prayers, which, ascending like pillars of smoke, and evermore, and with increasing volume, pouring into the golden censer before the throne, are offered up perfumed by our Great High Priest with the incense of his own mediation, to the Father in heaven, descend again in floods of temporal and spiritual blessings to renew, refresh and rejoice the world.

The connection between the waters of the sea and the rain that descends upon the earth, is not more certain and constant than that between the blessings which God bestows and the prayers of faith which ascend to his throne from the hearts of his own children.

The question as to the connection between prayer and its answer, has been often asked and variously answered; and while the children of God both believe and *know* that he is the hearer and the answerer of prayer, they yet sometimes desire to have their own faith assured,

as well as be able, by a satisfactory answer, to close the mouths of gainsayers.

What, then, is the connection between prayer and the blessing bestowed in answer to it?

Many of the pious in past ages have believed that the prayers of the people of God are answered by the direct agency of the angelic host. That God has countless myriads of these bright and intelligent spirits under his command, we are well assured; that they mingle in the affairs of men, there can be no doubt. The Word of God furnishes us with abundant instances of such interference—it is not a mere poetic fancy, that

“Multitudes of spiritual beings
Walk the earth both when we wake and when we sleep.”

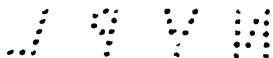
“Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?” There can be no doubt that many a precious gift is borne to us from our Father in heaven, by these viewless messengers of God.

Others who seek for a deeper solution, have given prayer and its answer the relation of cause and effect. Such was the hypothesis of Dr. Chalmers, to which Dr. M'Cosh suggests the objection that it assigns causality, with reference to our prayers, to the divine will.

That view which has commanded the assent of the greater number of thoughtful minds is, that in the arrangements of his providence, God has made provision for particular wants as well as general results, and that in this vast and complicated machinery he has assigned a place to prayer and its answer; so that if they be not related as cause and effect, they are so connected in the divine purpose, that one is not without the other. Between the two there is such a foreordained and pre-established harmony, that prayer secures the answer. So that the oft-quoted saying, “Prayer is the hand that moves the arm that moves the universe,” is true. “When God,” says a distinguished writer, “established the course of the universe, and arranged all the events that must come to pass in it, he paid attention to all the circumstances which should accompany each event, and particularly to the dispositions, details and *prayers* of every intelligent being; and the arrangement of all events was disposed in perfect harmony with all these circumstances. When, therefore, a man addresses to God a prayer worthy to be heard, that prayer was already heard from all eternity, and the Father of mercies arranged the world expressly in favor of that prayer, so that the accomplishment should be in consequence of the natural course of events. It is thus that God answers the prayers of men without working a miracle.”

This solution, so reasonable, and falling in, as it does, so entirely with the great truth that God has, from all eternity, foreordained whatsoever comes to pass, will meet the approval and support the faith of the people of God in presenting to him their petitions.

There is another aspect of the case, however, still more important. What prayer is it “which is worthy to be heard?” How are we to pray in accordance with the divine will? How shall we be preserved, in our ignorance of the divine purposes, from groping in the dark and



presenting requests that do not meet the divine approval? Two thoughts are sufficient here: the whole Word of God is of no use to direct us in prayer; but especially in the prayer that Christ taught his disciples have we a rule from which we may learn what things are agreeable to the will of God. Scripture must be our guide even when we do not employ its words. Again: Prayer is a spiritual exercise. It is true prayer only when offered in the Spirit. By one Spirit we have access, through a Mediator, to the Father. The Spirit helpeth our infirmities with groanings that cannot be uttered. Thus he is taught to pray, and his prayer being the breathing of the Spirit, or in other words, the will of the Spirit—that is, the will of God—the answer to his prayer is sure. It is not we that speak, but God who speaketh in us.

Let us then come boldly to a throne of grace. We shall be taught what things are agreeable to the will of God. The Holy Spirit will indite our petitions. We may not only wrestle with God, but will prevail. "The effectual, fervent prayer of a righteous man availeth much." "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." "O Zion, that bringest good tidings, get thee up into the high mountain. O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid. Say unto the cities of Judah, behold your God."

LIFE ASSURANCE.

MESSRS. EDITORS—It is gratifying that you have allowed some space in our magazine for the consideration of this important subject. The two letters in the November number call for a reply, and induce me to endeavor to say a word or two in favor of life assurance.

"If any provide not for his own, and especially for those of his own house (or kindred, as it is in the margin), he hath denied the faith, and is worse than an infidel." This language is unmistakable; but for what length of time is a man thus bound? Is it only as long as he lives? I think he is bound to provide for those dependent on him until they can do so for themselves, even although he is removed from them, provided God has given him the means wherewith to do it. This will hardly be denied.

Some men possess accumulated property, and, die when they may, leave their households in as comfortable pecuniary circumstances as when they lived. I care not whether *they* ever give this subject any thought. Others, however, have little or nothing laid past—no wealth to leave behind them, and yet feel it a duty to "provide for their own" in case of their death, and shudder at the thought of leaving their dear ones in poverty, or dependent on others, when their diligence or frugality might prevent it. They believe it to be a Christian duty to have, if God enables them to do it, as much money secured as would, in the event of their death, cover their funeral expenses and leave something over for the maintenance of those whom they were bound to support in

their lifetime. This will generally be acknowledged to be a desirable object, but still the question is: "Ought a Christian man to get his life insured," in order to accomplish this?

If it be right to lay any thing past at all, it must be put somewhere. It is not common to hide it in the earth or keep it in our houses. Other means now-a-days are employed to put our savings where they will be safer and yield more profit. Some invest in government bonds, others in building societies; some in benefit societies, others in savings banks. Your correspondent "J. B. W." seems to believe it to be justifiable to make use of the latter. He says, "the savings bank might answer the purpose just as well" as an insurance company. Yes, it might, and better too, if one were spared to make a great many annual payments; but that *if* is what makes life insurance so valuable. One payment to the insurance company secures *at once* the full amount of the policy, while the savings bank would only return the amount paid in with interest. The great advantage life insurance offers is, that by it "a person whose income will cease with his life, and with whose death will die the support of his family, can make a certain and immediate provision for those dependent on him." This immediate provision could not be secured in any other way, that I know of, for the small sum such a person could afford to pay out of his income.

But "seeking life insurance is a seeming distrust of Providence," says "J. B. W." Does it "exemplify or manifest much trust in God?" asks "Inquirer;" and both quote some beautiful passages from the Divine Word, fitted to encourage God's people, even when passing away from their dear and earthly friends, to trust in him whose name is Jehovah-Jireh, and particularly that precious promise, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." Has a man no room for the exercise of faith in this promise unless he leave his widow and children penniless? Surely God "will preserve them alive" from something more than mere hunger. It sounds nicely, and makes a fine finish to a letter, to say that a Christian "should not try to take the future out of the hands of the Almighty;" and no believer will deny that it is not his duty, but his great privilege, to "trust in the Lord at all times;" but this precept is written as much for the admonition of the man who has \$1,000 in the savings bank, or in government bonds, or in farm stock, or shop goods, as it is for the minister who can spare out of his small annual stipend \$20, which he pays into an insurance company to secure an amount equal to the other. The one "manifests as much trust in God" as does the other.

If the all-wise Creator has seen fit to give a Christian man a young family, and does not enable him to earn more than will supply their daily wants, he may unwaveringly commit them into his hands, and rely on his providing for them in case he is snatched away from them; but if instead of making some provision for their future wants, he should spend the amount it would take for this purpose for cigars or other things not absolutely necessary for himself or them, and yet die with the full assurance that the Lord will do for him what he had the power but neglected to do himself, I must say, great is his faith. Is

that the faith or trust we should manifest in God? It seems more like presuming on God, than trusting in him. "Faith without works is dead," being alone.

If in our Saviour's command, "Take no thought for the morrow," there is an objection against making a provision for the future by the agency of an insurance company, so is there also against saving money in any way whatever; and those who use this objection should never lay in a barrel of flour or a supply of fuel, but should every day buy only what they will require for that day, and let "the morrow take thought for the things of itself." I leave it to your readers to judge of the man who has only to save his insurance premium annually, and is "ready to distribute" the rest of his income (having no occasion to save anything more), is not more likely to "take no thought for the morrow," than he who wishes to save an amount equal to the other's insurance, and knows not whether or not he will be spared to accomplish it.

To find an express sanction in the Word of God for a man connecting himself with a life assurance society, is no more difficult, in my opinion, than to find one authorizing him to become a member of a ministers' widows' fund, or a philanthropic or benevolent society, such as a temperance or charitable association.

In "J. B. W.'s" first objection he ridicules insurance companies for professing to be actuated by motives of the purest benevolence. The object of their puffing advertisements, he seems to think, is much the same as was that of the spider when he professed disinterested affection for the fly. I think it is quite possible for a company or an individual not to overlook their own interests, and at the same time not go beyond or defraud others. It is natural each company should speak well of the advantages it offers, but what company ever offered to "treble your capital in a single year?" Let us not make them worse than what they are.

I most heartily agree with all that "J. B. W." says in his second objection. If a man takes money that belongs to his creditors and pays it to an insurance company, the return it yields ought to belong to those whose money gained it. The law which would prevent such a man's insurance being appropriated by his creditors, if there is such a law, "is of doubtful morality." The "*law*" is, but this in no way affects the principle of life assurance.

Neither is it a valid objection, that social evils result from life assurance, murders being sometimes traceable to their origin. What good thing is there to which some evil cannot be traced? I would excuse the man from effecting an insurance on his life, who had the suspicion that his wife would perhaps put an end to his existence in order to come into the possession of the amount insured; but such a man would be equally in danger if he had the same amount in a savings bank, or in house property.

I am no advocate for a man leaving his wife and children at his death in better circumstances than they were during his life; but I do grieve to see a family who enjoyed every comfort when the father lived, reduced to such straits at his death that his widow can neither educate her children, and thus fit them for occupying a useful and honorable

position in the world, nor keep them from starvation, without herself becoming a teacher or seamstress.

I judge no man; but if I have been the means of bringing a family into this world, and am not careful to do what in me lies, to prevent them being left dependent on others, when I had the means given me to do this, I would not only consider myself "imprudent" and "criminal," but "guilty of great wickedness." "Great men are not always wise," but a greater array of wisdom could be produced in favor of, than against life assurance. I close by quoting the words of Dr. Guthrie: "Life assurance, if more universally adopted, would save a world of misery, would smooth the thorns of many pillows, would relieve much parental anxiety, would add to the sum of human happiness, and, more than that, would promote the best interests of morality, and even conduce to the highest interests of religion." AMICUS.

THE TWO ALABASTER BOXES.

It was part of the humiliation of the Lord of glory when he dwelt among men, that he should seldom be treated with liberality; yet on two occasions he received, permitted, justified and blessed the exercise of surpassing liberality towards himself by certain of his disciples. These things were written for our example.

The first instance was near the commencement of his ministry, after he had raised to life the widow's son. Simon, a wealthy Pharisee, had invited the wonderful Prophet to dine with him; apparently thinking that the mere invitation to dine was a high honor conferred upon our Lord, who seemed to be a very humble person, the rich Pharisee neglected the customary civilities due to the presence of a prophet.

A woman of that city (a notably sinful woman), in the faith that her load of guilt and misery would be removed by our Lord, made her way to the place where she knew he was at meat, and took with her an alabaster box of ointment—one perhaps designed for her own use—"and stood at his feet behind him, weeping, and began to *wash his feet with tears*, and did wipe them with the hairs of her head, and kissed his feet and anointed them with ointment." Not a word did she utter, but silently wept. The stream of tears cleansed the dusty feet of our Heavenly Master, and her offering of ointment was only poured on after the cleansing tears had been wiped away most humbly with her dishevelled hair. Then the nurse-like service of anointing and rubbing and suppling the travel-bruised feet of our Lord, was performed with a humility and hope of acceptance, marked, after the manner of the country, by frequent kissing.

The self-satisfied Pharisee despised at once the woman for her sins, and our Lord for his supposed ignorance of her character.

Reading his unspoken thoughts, Jesus, in a parable, first prepared his mind to receive his words, and then humbled him by showing that the true honor, needed attention and self-denying liberality of this woman, were better far than the show of liberality and the professions of respect made by himself. Turning to the woman, whose delight at

hearing his words may be imagined, Jesus pronounced her sins to be forgiven, and sent her away bright with hope, saying to her, "Thy faith hath saved thee. Go in peace."

Blessed faith—shown not by words, but by deeds full of kindness and humility.

Learn from the rebuke that the wealthy Simon received, that our Lord will be content with not less than the *best* we can do. That when we undertake to perform the part of servant of our Lord we must serve him with the *best* we have, if we would hear, "Well done, good and faithful servant."

History conceals the name of the sinful but repentant woman, but the record of her faith (shown by her deeds), and its reward, is imperishable.

"Jesus loved Martha and her sister and Lazarus." These three members of one family were intimate friends of our Lord. So long as he chose to instruct their household, Mary made choice to sit and listen, willing rather to appear negligent of a hostess' duty, than to practice real neglect of the great instruction given by Him who spake as never man spake.

After her brother Lazarus had been raised from the dead, and just before (within two days of) the betrayal of our Lord, Mary, with that sober forethought that she always showed, and with a full faith in the near approach of the violent death of Jesus at the hands of the chief priests and Pharisees, who had given public notice that he should be apprehended wherever found, made an offering of an alabaster box of ointment, very precious, in guise of a gift of friendship, but really, as our Lord declared, an anointing of his "body to the burying." "She did it for my burial."

How rich was this gift, Mark and John both tell us. "It might have been sold for three hundred pence." The value of a penny in that day, may be gathered from the good Samaritan esteeming two pence a sufficient sum to pay for the care of a helpless wounded man for some days, or from the parable of the householder, who was able to hire laborers (skilled in cultivating vineyards) at a penny a day. Laborers now think a dollar a day too little wages, and thus it appears that the penny of that time was equal, in that country at least, to the dollar of to-day in our land. No wonder, therefore, that the disciples should speak out in opposition to the waste, as they thought it, of what, in our day, would be \$300 or \$400 in value.

It was a *pound* of *very precious* ointment, enough for his gracious head, soon to be pierced with thorns; enough also to anoint his feet soon to be nailed to the cross. Its quantity and its quality made it a wonderful act of liberality, when we consider it as the gift of a woman.

Take notice of her reward. Hardly had the fault-finding words of the disciples been spoken—Judas, vile thief, leading in the censure, he who meditated, at the same moment, the betrayal of his Master and the replenishing his bag with the price of blood—hardly had the rich odor of the spikenard filled the house, when our Lord, in pointed words, rebuked his disciples for their want of appreciation of the duty of the hour, and condemned them for troubling her. Many a time since then, the generous impulses of humble, diffident souls have been

checked by the disapproval of older disciples, elders even ; and they whose actions caused joy in heaven in the presence of the angels, have often carried sore hearts in their bosoms, by reason of the sharp censures of brethren and sisters who had neither their faith nor liberality.

Jesus explains the motive of her deed, asserts its fitness, and pronounces this blessing, "Verily, I say unto you, wheresoever this gospel shall be preached *in the whole world*, there shall also this that this woman hath done be told for a memorial of her." And to-day this prophetic blessing is working, so that in hundreds of languages, in many kindreds and nations and tongues, this deed of liberality, wise forethought and self-denial, is told along with the story of the Saviour.

Other women desired afterwards to honor the body of Jesus with ointment of sweet spices, perhaps remembering the signal praise that Mary received ; but they were too late. No other anointing did the blessed body receive.

There are times and ways in which Christ must be honored, and oftentimes the body of disciples do not perceive them. Let no sister in the church forget the liberal pattern set by Mary of Bethany.

Christ is not on earth ; but his gospel must be supported and spread abroad ; his poor must be honored, cherished and provided for ; his lambs must be carried, cared for and fed, and many other kinds of service has he appointed in which woman can share, and in which she can distinguish herself, even beyond others richer and stronger.

In every congregation there are some women who, in the spirit of Mary, contribute more than the disciples ask or expect. May her example be still more widely followed throughout our church ! How commendable will it be at the last, to have the verdict pronounced concerning such, "*She hath done what she could.*"

And here allow me to make a suggestion to the ladies of the different congregations of the church. The season called Christmas is at hand. It is usual, it is expected, even by many among us, that gifts are to be purchased and presented at this season, by and to one another. Many limit themselves to useful gifts, yet oftener waste—great waste—is made in this matter. Usually needless trinkets, ornaments, baubles and toys absorb large sums of money from the nominal Christian community.

Let your determination be, that you will be more mindful of the alabaster boxes, than of what are commonly denominated Christmas boxes, and so lay out your pence that Christ's cause shall receive *in the proper time its full share.*

T.

THE RIGHTS AND DUTIES OF JURORS.

AN opinion recently given by the Supreme Court of Pennsylvania, sheds light on this subject. We produce the main points, to show that the position of our church, as defined in the Historical Part of the Testimony, is the true one. The opinion was delivered by Chief Justice Thompson, in a case brought up on a writ of error, by the counsel of a man tried before the criminal court of Allegheny county,

on the charge of killing his wife by poison. The alleged error was, that the judge in charging the jury used these words: "The life or death of this man is in your hands; there is no middle course: he must be convicted of murder of the first degree, or acquitted of everything." Again, "If your verdict is, 'guilty of murder,' you must state of the first degree; if not guilty, you say so, and no more."

The objection to the charge is, that it was peremptory, and infringed on the right of the jury of determining the degree. The objection was sustained and a new trial granted. In the opinion given the line between the province of the judge and the jury is clearly drawn, and the duties of each stated. We quote here the law bearing on the case as given by the Chief Justice:

"The seventy-fourth section of the act of the 31st of March, 1860, which is a transcript of the provision on the same subjects of the act of the 22d of April, 1794, enacts 'that all murder which shall be perpetrated by means of poison or by lying in wait, or by any other kind of wilful, deliberate and premeditated killing, or which shall be committed in the perpetration of, or the attempt to perpetrate, any arson, rape, robbery, or burglary, shall be deemed murder of the first degree, and all other kinds of murder shall be deemed murder of the second degree, and the jury before whom any person shall be tried, shall, if they find such person guilty thereof, ascertain in their verdict whether it be murder of the first or second degree.' "

It is clear that this act gives the jury the sole right, in all cases of trial for murder, to apply the law in order to ascertain the degree. The error of the judge before whom the case was tried, was in the assumption of this right to himself. The merits of the case did not come before the Supreme Court. It was merely a question of the construction of the act. And it is plain, that the jury were bound to disregard the charge of the judge on the question of degree, and to decide it themselves by the law. They must learn their duty from the law, not from the judge. Their right to determine the degree must be exercised within the limits prescribed in the act.

This will be further evident if we suppose another case for which the law provides, that of one of "the all other kinds of murder" mentioned in the act. These it declares "shall be deemed murder of the second degree." Let the case be one that clearly does not come within the definitions of murder of the first degree in the act. A verdict of murder in the second degree must be given. The act is just as peremptory as was the judge. But the relation of the jury to the act is very different from that to the judge. It prescribes their duty.

Nor is there any difference, in the main point, in civil cases. It is the law that decides the question at issue between the litigating parties. It is the business of the judge to tell the jury what the law is, and it is their duty to apply the law to the facts.

Our design in referring to this case is not to show that a Covenanter cannot act as a juror under an anti-scriptural law; but that such is the relation of the juror to the government as belonging to the administration, he cannot be a juror under an anti-scriptural government, in any case, without compromising his position as a witness against it. By becoming a juror he makes himself part of the government, and so ceases to be an impartial witness against it as opposed to Christ.

THE DEDICATION OF CHURCHES.

THE practice of having some special religious service termed dedicatory at the opening of a new church is becoming quite common among Presbyterians. Judging of the service by the epithet applied to it, there is a solemn setting apart of the building to the worship of God. The published notices generally state who offered up the *dedicatory* prayer. Dedication is consecration, according to Webster. The same Greek word which means literally to make new, is rendered "dedicated" in Heb. 9: 18, and "consecrated," in chap. 10: 20. The dedication of a church, is the consecration of it, which means setting it apart to a holy use. It is the building that is dedicated, not the money paid for it. That was already dedicated by the donors. They gave it for a religious use, and to that use it is devoted. We propose to inquire as to the propriety of this practice, and see if there be any Scripture warrant for it. The subject needs a careful examination, because, if it be a duty to dedicate a new church, then it should be enforced by ecclesiastical authority; if it is not a duty, it should not be done.

Is there any Scripture warrant for this service? This inquiry presents itself at once, and must be answered. Whatever is done in the matter of divine worship must have the sanction of divine authority. The dedication of a church does not belong to the mere form of religious services. The dedication of a man to the ministry by ordination, and the setting apart of the bread and wine in the Lord's Supper, are not forms, they are essentials. These ordinances would be utterly vitiated by the want of them, and hence they are provided for in the institutions of ordination and the Lord's Supper. Is there any similar provision in the Bible for the practice in question? If there be, we have failed to discover it. The dedication of places and things under the Old Testament dispensation belonged to the law, which had a shadow of good things to come. We have now the substance. "Which are a shadow of things to come, but the body is of Christ." Col. 2: 17.

But, though not found in the Bible, *may it not be done as a matter of manifest propriety?* We answer, No. It is true the Confession of Faith teaches "that there are some circumstances concerning the worship of God and the government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence." But the practice in question is not a circumstance. It is an institution, and so viewed by those bodies who are consistent in observing it. They make it indispensable to the fitness of a house for a place of worship that it be dedicated. If it is a mere circumstance, then it is a matter of no importance whether it be observed or not. But this is not the case with any practice that belongs to the matter of worship. If it is of divine appointment it should be observed.

The rule in regard to the matter of worship is—that which the Scriptures do not command, they forbid. "What thing soever I command you, observe to do it; thou shalt not add thereto," Deut. 12: 32. This rule the dedication of churches violates.

Is not the practice opposed to the spirit of the gospel? We hold that it is. Christ has "blotted out the handwriting of ordinances and took it out of the way," Col. 2 : 14. By this he has relieved the church from the whole burden of ceremonies. The want of any New Testament warrant for what was positive under the Old Testament dispensation, is proof that it is abolished by the death of Christ. It is in this way that we show that circumcision, the passover, sacrificing, instrumental music in praise, are not now to be observed. They are inconsistent with the simplicity and spirituality of gospel worship. By the same rule the dedication of places of worship is forbidden.

The true view of this subject is presented in the appendix to the Directory for Public Worship. "No place is capable of any holiness under pretence of whatsoever dedication or consecration." Dedication of churches is but a pretence, but it is a pretence about a matter too sacred to be trifled with.

There are plain Scripture declarations on this subject that this practice disregards. Mal. 1 : 11, "In every place incense shall be offered unto my name, and a pure offering." John 4 : 21, 23, "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father; but the true worshippers shall worship the Father in spirit and in truth." 1 Tim. 2 : 8, "I will therefore that men pray everywhere." Matt. 15 : 9, "In vain they do worship me, teaching for doctrines the commandments of men."

Now, when ritualism is making steady and rapid progress in evangelical churches, it is the dictate of wisdom to resist its beginnings. One unauthorized practice makes way for another; what seems to be harmless at the beginning is often injurious in the end.

It is not intended to include in these remarks the practice of having one minister or more to join in preaching the first day in a new church. That is neither in name nor fact dedication. It is generally intended to help the finances, and whether it is right or wrong is to be determined on other grounds. The danger here is of secularizing the Sabbath, against which it would be well to guard.

ANSWER TO "AN EXPLANATION."

YOUR correspondent in the October number, not only explains his own course, but condemns the action of Synod. I wish in a few lines to justify the Synod's deliverance. In regard to voting for amendments to State constitutions, it must be remembered, that the governing part of society, those who are in the incorporation, have the sole right to amend their own fundamental law. When the political society that framed this law and conducts the government, chooses to throw the whole matter open, as when the government was originally set up, then all may join in its revision; but otherwise, only those who are in the corporation have this right. Hence it is, that the law ordering such revision usually, if not invariably, provides that "electors" only shall vote. This was so in the State of Ohio recently, and I believe it has been the same in all other instances.

Even if the law does not expressly so provide, it is none the less true that voting is an incorporation with the government; for all that do so are acting as a part of the society, and the nature of the question to be voted upon does not alter the principle or its application. I would go even farther than the Synod, for to vote in such cases not only "implies," it actually destroys our dissent. This appears from an admission made by your correspondent. He says, "so far as concerns those who * * are not naturalized citizens, this, viz., that it 'implies our dissent,' is in the main true." For though I would not have to be naturalized in order to vote, yet I would *do* the very thing for which an alien has to be naturalized, and his naturalization is a means to that end, viz., voting. The simple fact that a native-born citizen is not required to swear an oath of allegiance does not alter the character or the application of his dissent. When the governing class of the nation throws the whole subject open, then all, aliens and citizens, have the same liberty and right to vote without any compromise of principle or of their dissent.

The deliverance of Synod in relation to holding the office of school director in a certain contingency, is also clearly right. There is no discrepancy between the action had in '67 and that of '68. Both are law. The deliverances refer to very different cases, that of '67 to cases where *no oath* is required, that of '68 to cases where *an oath* is required. Let it be remembered that it is the legislature that frames the law which requires the oath of allegiance to be taken by the school director, and that neither the "state superintendent" nor the "judges of the courts," have the least right to make any alteration in any provision of the law, or to dispense with any part of it. The person who takes any oath as altered by the superintendent or judge, is accessory to an illegal act, and by collusion seeks to defeat the purpose of the law-making power.

The fact that inconvenience is caused by carrying out the provisions of the law in Iowa or elsewhere, does not in the least change the nature of the case or alter the duty of the consistent dissenter from an immoral government. The only honest and consistent course, I am persuaded, is to endure the evil, whatever it may be, until such provisions of law are repealed. I have no doubt that the action of the last Synod was wise and judicious, and I do trust that all our people will accord with it.

R. Z. W.

RELIGIOUS ASSOCIATIONS OF THE PRESIDENTS.

WE clip the following from the *Presbyterien*, where it is credited to the *Boston Journal*:

"It is somewhat a singular fact, that as far as it is known, no President of the United States, since the days of Washington, has been a communicant in a church. John Adams was a representative of the liberal community of his day. Jefferson was styled a free-thinker. An attempt was made, when Jefferson was a young man, to make the Episcopal Church the established religion of Virginia. John Leland,

a travelling Baptist minister, preached a sermon in the presence of Jefferson, on what he called the 'incestuous connection of church and state.' This sermon converted Jefferson to that doctrine. His persistent opposition to a State religion caused him to be stigmatized as an infidel. Mrs. Madison was a communicant at the Episcopal church; her husband was not. Monroe was a member of an Episcopal parish, but not a communicant. John Quincy Adams, though a member of a Unitarian parish in Massachusetts, held a pew in the Second Presbyterian church in Washington, of which he was a trustee, and there he worshipped until his death. In a violent snow storm I saw him wading to church, one Sunday, with the snow up to his loins, and he was one of the seven persons who composed the congregation that morning. He never communed in the church. General Jackson was a regular attendant on Sunday mornings. He worshipped in the Second Presbyterian church till his quarrel with the pastor about Mrs. Eaton. He then left for the Four-and-a-half street church, and took his Cabinet with him. He always came early, and entered his pew, which was on the right side of the church as he entered. Earnest and devout attention he gave to the sermon. It was his custom, at the close of the sermon, to rise in the pew, make a very courteous bow to the minister, and then walk out, the audience waiting in their pews till he had reached the vestibule. Van Buren's home church at Kinderhook was Reformed Dutch. At Washington, when he went to church he attended St. John's Episcopal in the morning. Mrs. Polk was a devout and earnest Christian woman, belonging to the Presbyterian Church. Mr. Polk accompanied his family every Sunday morning to the Four-and-a-half street church. Mrs. Polk usually attended the Second Presbyterian church in the afternoon, where she held a pew. The President seldom accompanied her at the second service. General Taylor was not a professor of religion. When he attended he sat in the President's pew at St. John's. President Pierce was a member of a Congregational society in Concord, New Hampshire, but not of the church. He was very regular in his attendance at the Presbyterian church in Washington, on the morning of each Sabbath. Buchanan attended the small Presbyterian church on F street, near the White House. This was his religious home during his long senatorial life. He was not a member of the church. He came to worship usually on foot and unattended. His pew was on the side, about two-thirds of the way from the door. He usually walked up the aisle with a cat-like step, went to the extreme end of the pew, curled himself up in the corner, and seldom moved till the service closed. He rarely spoke to any one, and hastened from the church to the White House. Mrs. Lincoln was a communicant at the New York avenue Presbyterian church. Mr. Lincoln was not; but he was a regular attendant at worship. Johnson seems to have no religious home, but rather inclined to the Lutherans. General Grant is not a professor of religion. He is a trustee of the National Methodist church at Washington, and is a frequent attendant on the preaching of that church."

Precisely what might be expected. No effect more naturally follows its cause, than the irreligion of the Presidents follows the irreligion of the

constitution. The negation of religion in the constitution has all the force of a prohibition. Why should the men who administer the government be professed Christians, when the government by its own profession is infidel. In its constitution it has refused to profess Christianity, and by that refusal does profess infidelity.

Let us put the matter in its true light. The infidel creed is, that a profession of the Christian religion should not be a qualification for holding office; and his creed is a part of the constitution. Christians believe that civil rulers should be professedly God-fearing men; but their creed is not only excluded from the constitution, but it is denied. Hence infidels and Christians are not on equal footing, as it regards their respective faiths, before the constitution. It discriminates for the infidel, and against the Christian.

It may be objected to this reasoning, that infidelity is embraced in the term "religious," when it is said, "No religious test shall ever be required"—that infidelity is excluded as a qualification for office. We reply, by denying that infidelity is a religion. It is the absence of religion. Darkness is the absence of light. Therefore darkness is not light—it is opposed to light. Should a society of men enact that they would have no light in the room where they hold their meetings, it would have the force of an enactment that they would meet in darkness.

How completely have the irreligious outwitted Christian voters! The former select the candidates of their own creed, both political and religious; the latter, if they are satisfied with the political faith of the candidate nominated, ignore altogether the want of religion. If they reason at all, it must be in this way: It is better to have a man of the right party in power, though he ignore the church and religion, than a God-fearing church member of a different political party. And then after Christians put forth all their power to elect such men, they lift up their hands with wonder that not one of our Presidents has been a Christian professor.

Cure the evil in its root. Make the tree good, and the fruit will be good. Make a Christian profession a qualification for office, and then you will have Christian rulers. Until the religious community see this to be their duty and set earnestly about doing it, it is not worth their while to grumble about irreligious Presidents.

THE late Dr. Griffin says: It appeared to me a wonder that God should regard the prayers of such polluted worms, until I discovered in the light of this text, "The Spirit helpeth our infirmities," &c., that it was the Holy Ghost that prayed. I could not help exclaiming, No wonder that God hears prayer when it is the Holy Ghost that prays! What an awful place is the Christian's closet! The whole Trinity is about it when he kneels. There is the Spirit praying to the Father through the Son.

SELECTED.

THE PARISH POOR HOUSE.

THE following article, from the *Christian Intelligencer*, sent to us by a brother for publication, presents in very strong light, the inadequate support frequently received by ministers of the gospel. Eds. R. P. & C.

AND what is this, do you ask? In three-fourths of the congregations throughout the land it is the *parsonage*.

This is outspoken, bitter truth, but truth which can be easily demonstrated, so demonstrated as to show that the title is by no means a fancy one. I am credibly informed that the county poor are allowed from nine to ten cents per meal for their support. But many a minister's family are obliged to live on less than eight cents per meal. I have in mind a minister's family, consisting of eight persons, who have no servant—so much needed—nor can have one without taking the bread out of their children's mouths, as will be presently seen. The salary of this minister is less than \$800 per annum; but we will allow that it is \$800. We will further allow that he receives in the way of donations \$150 more, making a total of \$950. Now three meals a day for eight persons at eight cents per meal, for three hundred and sixty-five days, amounts to \$700.80—leaving a balance of say \$250 for the education of the children, for the clothing of eight persons, for books and papers, for postage and stationery, for travelling expenses, for horse-keeping and horse-shoeing, for wear and tear of harness, buggy and sleigh, for household furniture, and many nameless items of expense to which a family is constantly subject.

Now it may be said that this is an extreme case. By no means. I am acquainted with another worthy brother, whose family numbers seven persons, and whose salary is only \$500. I know there are families smaller than the one I have selected, but I know also that there are smaller salaries.

Notwithstanding so small a sum is left for clothing, and the other expenses enumerated above, the pastor must never appear out in a threadbare coat, nor his wife and little ones go less neatly dressed than their wealthy neighbors, without incurring the charge of sloven. Moreover, his hospitality must be unbounded, and with the immense salary of \$800 a year, he must be an example of liberality to the whole church. If his church numbers one hundred families, *his* proportion of the moneys collected for benevolence and missionary operations must never be less than one-fifth of the whole amount reported to the General Synod as the gift of the church which he represents. Now, after paying for his bread and butter at eight cents per meal; after clothing himself, wife and children neatly and comfortably; after paying for the keeping of his horse (which of course must be sleek and well fed); after paying the repairs of harness, buggy and sleigh; after replacing worn-out furniture, &c., &c., &c.—if, after all this, the pastor don't keep out of debt and save \$200 a year, he is an extravagant fellow. He may be a good preacher, but he has no idea of *economy*.

And now, if with no hope of ever making ends meet in the pastorate, he, in despair, turns his attention to something else—even though it be the sacred calling of teaching—he commits the unpardonable sin—he *has become secularized*. Elder A. and Deacon B., and scores of his parishioners, grow wealthy while he grows poorer, and is left to struggle on at the rate of \$800 a year.

Increase the salary? "That will never do," says Deacon B., "for it is one of the first principles of business always to *hire* as cheaply as you can." Would he better his condition, he must seek another field of labor where he can *be more useful*—that is, where he can perhaps feed his family at the rate of at least ten cents a meal, and pay all his other necessary expenses at the year's end. Here is the secret of the many changes and short pastorates.

With such a picture of self-denial and struggle for existence constantly before the young, is it any wonder that there are no more to study for the ministry? Is it not a greater wonder that there are so many willing to enter upon such a struggle? The minister not allowed salary enough to support his family quite as luxurious as the town pauper! Is not this something for the church to be proud of? Let the superintendents of the poor, throughout these United States, take lessons in economics from some of our churches, and money enough will soon be saved to pay the national debt.

The minister fed by the congregation not quite as well as the town pauper! And these same *pious* souls get down on their knees, and in long-drawn periods pray the Lord of the harvest to send more laborers into his vineyard, while they are doing their utmost to starve those he has already sent. Verily that class of persons "who bind heavy burdens and grievous to be borne, and lay them on men's shoulders," is not yet quite extinct.

The parsonage is the parish poor-house!

And yet in face of this fact great lamentation is constantly made by the church because of the scarcity of ministers. Is this in accordance with reason and common sense?

But it may be asked, "what is the remedy for this state of things?" That is a question more easily asked than answered. An intelligent physician suggested to a ministerial brother "a regular Irish strike." If congregations will not arouse to a sense of their duty, it seems to me synods and presbyteries should take the matter in hand, and adopt measures to compel congregations to make their words good when they promise to free their pastor from worldly cares and avocations.

In conclusion, I have only to add that the writer of this is one who is not dependent for his support on a small salary miserably doled out by a rich congregation. But many of his ministerial brethren, to his certain knowledge, are in this condition. Brethren, may not this be the case with your pastor? Honest indignation at the unjust treatment of the hard-working servants of the church of Christ, calls for satire more bitter and protest more earnest than he is capable of giving. He has written only in the cause of truth and justice.

TEMPLE BUILDING.

BY REV. J. COX.

AMONG all nations, and from very remote ages, temples have been erected for religious worship. Some of them were very simple, and cost very little labor; while others took a long time to erect, engaged thousands of people, and were the occasion of much cruelty and oppression. This was doubtless the case with the large temples of Egypt. In our own country are still to be found what are called "Druids' temples," which consist of large stones placed in circles, with an altar-stone near the centre, on which, we may justly fear, cruel and idolatrous rites were practiced. In Athens, many temples were built to various gods, the remains and ruins of which, even now, call forth much admiration. Who has not heard of the temple of Ephesus, where was enshrined the image of Diana, "whom all Asia and the world worshipped," which temple, it is said, took 330 years to build, but was destroyed in a night by some madly ambitious man, who set it on fire in order that his name might be remembered. In all these splendid buildings such abominable things were done as part of their worship, "that it is a shame even to speak of them." How thankful ought we to be for holy and merciful religion, sent to us from heaven, by Him who was holy, harmless and undefiled.

Turning from these monuments of sin and folly, we come to the temples of the true God. We are told in Scripture, that "Solomon built him a house." Concerning it, that monarch said, "The house which I build is great, for great is our God above all gods." He was seven years engaged in erecting it, and spared neither wealth, labor, nor skill, to make it "exceeding magnificent." On account of the sins of its founder, and his successors, it was destroyed about four hundred years after its dedication. It lay in ruins for seventy years, when another was erected by Zerubbabel, which was enlarged or nearly rebuilt by Herod. Concerning this structure, the Jews said to our Lord, "Forty and six years was this temple in building;" within its sacred courts the Saviour walked; here he taught heavenly truth, and wrought miracles of mercy. Before his death, he predicted its downfall, which took place about forty years after his ascension to heaven.

For building all these temples, there were great preparations made beforehand; much apparent confusion appeared among the thousands employed, and heaps of rubbish accumulated around or near the building. Some exception must be made for Solomon's temple, the materials having been prepared before they were brought to the spot (1 Kings 6: 7).

"No hammers fell, no ponderous axes rung;
Like some tall palm the mystic fabric sprung."

These laborious and long-continued efforts remind us of the difference between God and man. For many years man toils to raise a building, which, after all, is but a speck in this little world, whereas God created the temple of the universe with a word—"By the word of the Lord were the heavens made, and all the host of them by the breath of his

mouth. He spake, and it was done. He commanded, and it stood fast." What a puny thing is man's loftiest dome, compared with that vast firmament stretched out in such grandeur above us!

But we wish to call attention to another temple, far more grand than ever reared by the hands of men; yea, more glorious than the firmamental dome; or, even the vast universe. This temple has been erecting for many thousands of years, it is not yet finished; but, it shall be in God's own time, and it will be the admiration of eternity. It is called "the house of God—the church of the living God" (1 Tim. 3: 14). Every true Christian is "a temple of God," aye, "the bodies of the saints are the temples of the Holy Ghost" (1 Cor. 6: 19); but saints of all ages gathered together will form one grand temple, for thus it is written—"Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord" (Eph. 2: 20, 21); and again—"Ye also as lively stones are built up a spiritual house." Whenever a sinner is led to repent of sin, and constrained under a sense of guilt to go to the Saviour; whenever, under the teachings of the Holy Spirit, he confides chiefly on Christ for salvation, commits the keeping of his soul to him, and chooses him as his Lord and King, he is then laid on the foundation; he is united to Christ and his true church, and becomes part of the spiritual temple. Dear reader, do the following words describe you?—"To whom (that is, to Christ) coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious." This is the great point. It is not by coming to ordinances or ceremonies; it is not by our prayers and tears that we become part of this temple. A religion without Christ will be a religion without holiness, and without heaven. The Holy Spirit digs each stone out of the quarry of nature, shapes and polishes it, and unites it with the building; thus the structure "*grows*" from age to age, and in due time it will be finished.

How glorious will this temple appear when it is completed! It will be a *vast* structure! who will be able to measure its "length, breadth, depth and height?" It will be very *beautiful*. All will be order, harmony, proportion and perfection. But its peculiar glory will consist in this, that it will be a *living temple, filled with, and manifesting forth, the glory of God*. Decay shall never touch it, nor time injure it. It is *living*, and must forever live, because united to the living ONE. God will never forsake this temple, for there will be nothing to offend him in it; but everything will be pleasing to him. All the stones in this temple will give the God of love, Father, Son and Holy Spirit, the entire praise for placing them there, and evermore sustaining them.

The whole building will rest forever on its foundation of redeeming love; and this wonderful fact will never be lost sight of by one of the lively stones for one single moment. The constant thought of it will fill each heart with overflowing joy, and make this temple resound with everlasting praise. From this magnificent edifice, thus filled with God, a glory will beam forth, on which angels will love to gaze. They will learn from the church the manifold wisdom and manifold grace of God.

Reader, have you good reasons to hope that, when this present world, with all its grand buildings and gay glories, shall have passed away, you will form part of this temple? If so, you must be prepared for it *now*. If you do not belong to the temple, then *where* will you be, and *what* will you be through eternity. Ponder these questions I beseech you, and rest not until you know what you are now, and where you will be forever. Some years ago, a missionary in the East Indies was addressing a large congregation, mostly composed of negroes. His subject was that which I have laid before you—the building of the spiritual temple. After describing the erection of the building, by showing how one sinner after another was brought to Christ, and formed and fashioned by the Holy Spirit, he reminded them of the fact which has been mentioned, that during the progress of a building much rubbish accumulates around or near it. He then, in a very solemn manner, put this question, “*What will be done with the rubbish?*” He paused at these words, and there was evidently a solemn feeling pervading his congregation. They seemed to realize that it will be a very awful thing to be found at last among the rubbish. And if we are not stones in the living temple, we *must* be found there. And “where will the ungodly and the sinner appear?” “What shall the end be of them that obey not the gospel of God?” “How shall we escape if we neglect so great salvation?” *Now*, God invites us to make Christ our foundation, and declares that “whoever does so shall not be confounded.” Let us make sure work of this, and all will be well for time and eternity.

Several temples have been mentioned, but one other remains, surpassing all. Yes! more glorious than the universe; more excellent than the church—“the living temple” is He who stood on earth in “the form of a servant” and said, “Verily I say unto you, that in this place is one greater than the temple.” “Destroy this temple, and in three days I will raise it up.” It was done. Jesus, the true temple, where nothing but excellence was manifested, and in whom God dwelt, lay an apparent ruin. But, on the third day, it was raised up, and still remains, the only hope of a fallen world. Here God may be seen in the glory of his holiness, and tenderness of his love. Here the voice of mercy may be heard, speaking in tones of invitation to the distant, and pardon to the penitent. Here is the only refuge for those whom the law curses and vengeance pursues. The communion with God may be realized, and consecration to God attained unto. Glorious temple! stored with all blessings—filled with all wonders—shining with all beauties—possessing all attractions. To it may millions come! And all may find room here; all may find acceptance, access and employment; and thus coming, abide in this temple forever, and dwell under the shadow of the Almighty. May every heart who reads say in truth—

“Is he a temple?—I adore
Th’ indwelling mystery and power;
And still, to this most holy place,
Whene’er I pray I’ll turn my face.”

BUILD SURE FOR ETERNITY.

BY SAMUEL RUTHERFORD.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock."—Matt. 7 : 24.

I BESEECH you, by the salvation of your precious soul, and the mercies of God, to make good and sure work of your salvation, and try upon what ground *you* have builded. If ye be upon sinking sand, a storm of death, and a blast will loose Christ and you, and wash you close off the rock. Oh, for your soul's sake, look narrowly to the work.

Read over your life, with the light of God's daylight and sun; for salvation is not casten down at every man's door. It is good to lock to your compass, and all you have need of, ere you take shipping; for no wind can blow you back again. Remember, when the race is ended, and the play either won or lost, and ye are in the utmost circle and border of time, and shall put your foot within the march of eternity, and all your good things of this short night-dream shall seem to you like the ashes of a blaze of thorns or straw, and your soul shall be crying, "Lodging, lodging, for God's sake!" then shall your soul be more glad, at one of your Lord's lovely smiles, than if you had the charters of three worlds for all eternity. It is no time to court this vain life, when ye are upon the utmost end of the last link of time, and old age, like death's long shadow, is casting a covering upon your days. Seek rest and ease for your soul, in God through Christ.

I find it to be hard wrestling to play fair with Christ, and to keep good quarters with him, and to love him in integrity and life, and to keep a constant course of sound and solid daily communion with him; temptations are daily breaking the thread of that course, and it is not easy to cast a knot again, and many knots make evil work. Oh, how fairly have many ships been plying before the wind that in an hour's space have been lying in the sea-bottom! How many professors cast a golden lustre, as if they were pure gold, and yet are, under that skin and cover, but base and reprobate metal! And how many keep breath in their race many miles, and yet come short of the prize and the garland. My soul would mourn in secret for you if I knew your case with God to be false work; love to have you anchored upon Christ maketh me fear your tottering and slips. False under-water, not seen in the ground of an enlightened conscience, is dangerous; so is often failing and sinning against light. Know this, that those who never had sick nights or days in conscience for sin, cannot have but such a peace with God as will undercoat and break the flesh again, and end in a sad war at death. Grace, grace, grace be with you.

THE ALL-COMPREHENDING ONE.

"Christ is all."—Col. 3 : 11.

As all light is in the sun, and as the source of all our springs is the ocean, so all blessings are in Christ, and flow freely from him. He is, he has, all the sinner does need or can need; and the blessings the sinner wants can be obtained nowhere else but in Jesus. Does he need

pardon? "The Son of man hath power to forgive sins;" he is exalted to give remission of sins. He pardons all sin. He pardons every one who applies with confession, faith and prayer. He pardons freely. He pardons wholly. He pardons without upbraiding. Does he need justification? It is only by the obedience of Jesus that any can be made righteous. He brought in everlasting righteousness. "He is the end of the law, *for righteousness*, to every one that believeth." His perfect work is the "robe of righteousness;" "the righteousness of God;" "the righteousness which is" obtained, and enjoyed "by faith;" "the gift of righteousness." And by him every one that believeth is justified at once and forever, from all things. Does he need access to God? It is only through Jesus, who is the one Mediator; he introduces sinners to God; by him they have access, and they are accepted in him, who is the BELOVED. Does he need wisdom, or holiness, or redemption? Of God, Christ is made to every sinner who believes, wisdom, righteousness, sanctification, and redemption, and by interest in him, and union to him, every believer is complete. "Ye are complete in him." A sinner can think of nothing that he really needs, but it is to be found in Christ; and all that is to be found in Christ, is to be obtained from Christ by faith and prayer.

Christ is all in reference to a saint. Without Christ we are wretched, and miserable, and poor, and blind, and naked; but with Christ, we are honorable, and happy, and rich, and clothed, and enjoy clear sight. All the saints can want in all circumstances, Christ is; and our daily experience very much consists in learning our need of Christ, and learning to make use of Christ. Is the Christian in darkness? Christ is the "sun of righteousness," "the light of the world," the luminary to lighten the Gentiles, and "the glory of his people Israel." Is he in danger? Christ is his shield, and says, "I am thy shield;" "above all, taking the shield of faith;" the shield of reason is argument, effort, or courage; but the shield of faith is the Lord Jesus; faith makes use of Christ to conquer every foe, quench every fiery dart, and overcome every difficulty. Is he diseased? Christ is the great, the skilful, and infallible Physician. He heals every believer. Heals as often as they are sick. Heals without fee or reward. Is he in want? Christ is the bread of life; in him are the wells of salvation; he has durable riches and righteousness; and the life which we live in the flesh, is by the faith of the Son of God, who had loved us, and given himself for us. Is he dull and lifeless? Christ is the resurrection and the life: his words are spirit, and they are life; he quickeneth whom he will. It is but for him to speak, and languishing graces revive, our spirits receive their strength, and we feel full of vigor and animation. Are we imperfect? In Christ is completeness. He can present us before the presence of his glory faultless; a glorious church, without spot, or wrinkle, or any such thing.

A MAN cannot live without lively faith, and faith is not lively without a holy life.

Faith in Christ must be seconded with faithfulness unto Christ. As we must have faith in him, so we must keep faith unto him.

MISSIONARY.

WASHINGTON MISSION.

THE following is the remainder of Brother Johnston's letter, part of which was published in the December number :

I preached last Sabbath night to a very large assemblage of people, from the text, "How shall we escape if we neglect so great salvation?" I endeavored, as plainly as possible, to show the greatness of the salvation of Jesus Christ, and the awful result of neglecting it. I was listened to throughout with attention, and sometimes with marked feeling; but when I got through, an ignorant colored man who preaches for them, got up, and taking the same text, raised a perfect bedlam of confusion; and I am safe in saying he did not speak five sentences of good sense in the whole discourse. It consisted chiefly in the variations of voice—a whoop, or hallo—occasionally ye—ups, and a scream; which alarmed some and excited others till the whole scene was a perfect uproar. "Yes," he says, "it is a great salvation, not obtained by blood and ashes, turtledoves and young pigeons, their heads cut off and in the frying pan; and what will become of us if we neglect it?" and much more of a like character; and I have no doubt but the majority thought his much the better sermon.

I write this to show you some of the difficulties against which we have to contend. These people need instruction; and yet they are satisfied with what they have: they need to be lifted up, for they are so low and degraded; yet I fear they feel themselves almost perfect now. It will be the work of years of the most painful self-denial and prayerful labor to raise them to the common level. We have little hope of the older ones becoming much better, and our work among the children will be greatly retarded by the bad influences with which they are surrounded, and the want of any proper parental training. As a general thing they make a great show of piety, but we find but little stability of character, firm adherence to principle, or the correct habits of life. There are, of course, many, notwithstanding all I have said, who are striving to live as Christians—many in our schools are strictly honest and upright in their lives, and those who have united with us are striving to live as they have professed.

Our members are all well now; but one of them, John Washington, has been very sick; he thought, and so did we all think, that he would not recover; but the Lord has most mercifully restored him to health, and he seems to be truly thankful. Others who have been members of my class have been very severely afflicted; one, Griffin Rex, was instantly killed in a brick machine—his head literally smashed; another, Frank Grey, who has a long time been a member of our Sabbath school, and whose children attended our schools, had both his hands so crushed in the same brick machine that they had to be amputated half-way up the fore-arm. He has a wife and three children depending on him for their support, but his employer has been kind to him, presenting him with a house to live in so long as he lives, and offering him the position

of foreman in his brick-yard when he shall recover. He bears his affliction with true Christian patience. I asked him how it was he bore it so patiently; he replied, "You had ought to know, who has been showin' me de way to de dear Lord Jesus for mor'n two years." I then asked him if he never fretted about his family and himself, how they would be provided for, &c. "Sometimes I think a little about it, but then I just think the Lord allowed my hands to be taken away from me, and he will see to my wants, and he has provided for me." Then he told what his employer had done for him, and said, "It was de Lord put it in his heart." May we not all learn a lesson of faith from this humble, trusting colored man? So far as I can judge, I take him to be a genuine Christian.

In what mournful contrast with this, is the following: A little girl clad in rags, and with looks—oh, so hungry—as she says, "Mister, will you please come and see my sister, she wants to see you so much; she is so sick, Ma says she is dying, and she don't know what to do." We go immediately, following our little leader through a long, muddy street, and at last enter a hovel at a door that has no fastening, which brings us face to face with a scene which I cannot describe. There sits the mother on a backless, broken chair, swaying to and fro, and groaning under some intolerable grief. Near by, the father, looking fearfully haggard from the effects of liquor, and scowling upon us as if we were an unwelcome intruder. But the object of our visit is the daughter, who is lying on some rags, very thin and pale, and has a spasmodic cough which seems as if it would tear her to pieces. I sat down beside her and took hold of her hand, and tried to comfort her, but in vain. I asked her if she was afraid to die. "Oh, yes; how can I die?" "Why are you afraid to die?" "*Because my soul has never been converted.*" I then asked her if she had heard of Jesus. Yes, she said, she had heard of him and refused to believe in him, and now she was about to appear before him as her Judge. And I cannot tell the agony she expressed that her soul had not been converted. I then asked her if her father and mother had ever told her of Jesus. I cannot describe the look or the tone of voice, but I shall never forget them, as she turned her glassy eyes towards her father and whispered, "My FATHER tell me of Jesus! *he* don't know Jesus." I tried to turn her mind to some of the precious promises of the Bible, and prayed with her, and then urged her to pray for herself. She said she would, and asked me to come again; but that night she died, and I never knew that she had any more peace of mind. How many there are here in the same state—no religion in the family, and nothing but bad example at home; how hard it is to counteract these events! But we should not be discouraged, "for the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

I have just received a letter from Miss Becky Speer, Secretary of Ladies' Missionary Society of New Concord, enclosing twenty dollars to advance our work here. The same society sends a box of new clothing. All such favors will be thankfully received. Address me, 361, 4½ street, Washington, D. C.

J. M. JOHNSTON.

NORTH-WEST MISSION—COMMISSION AT ELLIOTA.

THE commission appointed by the Presbytery of Iowa to organize a congregation at Elliota, Minn., met November 5th.

The members, consisting of D. H. Coulter and Elder Morrison, of Maquoketa, were both present.

Rev. J. S. Buck, Missionary to the North-west, was present, and invited to a seat as a consultative member.

Six persons, who had formerly enjoyed the privileges of the church, and ten additional persons, of whom part came from other denominations, and part from the world, appeared before the commission. Of those who had been members of the church, the greater number had removed, years ago, and from small, isolated societies in different distant localities, hence had been without opportunity to obtain certificates. After a careful examination adapted to the respective circumstances of the applicants, all were admitted to the privileges of the church. The organization was afterwards completed by induction into office of the required officers. There are several other persons in the vicinity who are expected to unite with the church at an early day.

Two or three facts connected with the cause at Elliota are worthy of notice. With the aid of six hundred dollars, generously advanced by W. T. Miller, and a small additional sum from other sources, a neat and comfortable house of worship has been completed, and is now occupied. Both missionary and people have shown a spirit of zeal, enterprise and liberality which is deserving of imitation by healthier ministers and wealthier congregations. The chairman of the commission had the satisfaction of spending between one and two weeks among them, often in company with the esteemed brother who labors there—an old classmate, and a brother in more than one sense of the term. A deep-felt interest in the cause was everywhere apparent. At the examination of applicants, as one after another came forward and was received, there were few present who were not affected to tears. There was rejoicing when those sheaves were brought back, but the joy was tempered with weeping.

It may be observed further, that this congregation should be set down as so much clear gain to the church. Ordinarily new congregations in the West are formed almost exclusively from those who have removed from older ones in different parts of the country. When such a congregation is organized, it just means that so many members of active congregations have got up and gone with their certificates to this new place. There is no actual increase of the membership of the church. What the new congregation gains older ones have lost. To this rule the congregation at Elliota is a noteworthy exception. It is a pleasure to record this circumstance that our church *can* be increased from other sources than emigration and her own children; and as an encouragement to her ministry to enlarged missionary zeal and effort, of whose work, as of the ministry in general, no small part consists in laboring for the conversion of souls, and the gathering of disciples from the world.

D. H. C.

ELLIOTA, MINN., Dec. 15th, 1868.

To the Central Board of Missions: I am now able to make a complete report concerning our church building. Its size is 28 by 44 feet. It contains fifty seats, which, when full, will accommodate two hundred persons. It is ceiled inside and outside with matched lumber, and with two stoves well heated is quite comfortable. It is finished as to the essential work; the inside painting and other luxuries we intend to enjoy as we are able to pay for them. The cost so far, is \$1,400 in cash. The lumber and stone were brought to the ground without charge, by friends of the cause, which would have perhaps cost one hundred and sixty dollars for drawing. This would make the whole cost about fifteen hundred and sixty dollars. Of this, six hundred dollars were advanced by the Treasurer of the Church Extension Board. Fifty dollars were received from friends in the congregation and Sabbath school at Wilksburg, by the kindness of Miss Hunter. Six hundred and twelve dollars were subscribed by the friends of the cause here. This leaves the society with a debt of less than two hundred dollars, which they propose to pay in the next six months. The congregation is small but active, and the contributions of eighteen months to church fund and missionary's salary amount to about nine hundred dollars. It would be unjust not to acknowledge that we got several contributions, and one of the very largest, from persons only connected with us by the common ties of Presbyterianism.

Respectfully submitted,

JAMES S. BUCK.

KANSAS CORRESPONDENCE.

Members of the Central Board: DEAR BRETHREN—You have already been informed of the organization of the congregation of Winchester, Kansas, and of the constitution of the pastoral relation between that congregation and the undersigned. At the time of the organization several members present had not received certificates from the places they had left, and were not counted. All of these have since obtained certificates, and several additional families have arrived. Our congregation at this date numbers 19 families, 49 communicants and 114 souls; and we have also a considerable number of adherents who worship with us as regularly as any of our own members.

We had the sacrament of the Supper dispensed here, assisted by Rev. W. W. M'Millan, on the 4th Sabbath of November. This was the first time that this sacrament was ever dispensed, according to our forms, in this part of the country. Our services on Sabbath were attended by a large and appreciative audience, that gave the closest attention throughout the whole services. The sacrament of baptism was administered to three children on Monday, the last day of the feast. Others remain yet to be baptized. It will be seen that we are increasing in various ways. We have now in Kansas two regularly organized

congregations with settled pastors. These two are about fifty miles apart. Olathe and Pleasant Ridge congregation—the pastoral charge of brother M'Millan—is yet in its infancy, and numbers about 83 members: it occupies a very fine section of country, and now has rail road connection with Kansas City, on the Missouri Pacific rail road.

The thanksgiving day, which occurred on the Thursday preceding our communion, was observed by the brethren here with joyful and thankful hearts. In addition to the general causes, we had many special causes of thanksgiving. We had been greatly prospered in our efforts to plant the reformation vine in this portion of the land; we had enjoyed general good health during the past year; we had gathered in a bountiful harvest; we had access to all the ordinances of God's house; and we had enjoyed a comfortable and pleasant communion season in these western prairies, where the buffalo paths and Indian trails are yet pointed out. One year ago, as on this occasion, our thanksgiving and the national thanksgiving fell on the same day. Then we were about the only persons in the neighborhood who observed the day. This year, schools and other public business were almost universally suspended, and nearly every Christian denomination held religious services; and our own services were favored with a large outside attendance. Our example and influence have done something in making religious impressions on the community.

We would only wait further to state, that emigrants who design coming to Kansas in the spring should come as early as possible. Sowing and planting are done here, usually, in March and April.

Yours in the Gospel,

J. DODDS.

WINCHESTER, KAN., Dec. 14, 1868.

OBITUARY.

DIED, September 25th, 1867, of pneumonia, PATRICK MURPHY, of Cincinnati, Ohio, aged 80 years.

The subject of this sketch was born and reared in, and professed for many years, the faith of Roman Catholic Ireland. Emigrating to this country in early life, he was led by the good providence of God to the neighborhood and association of some of Tennessee's Covenanting settlers. The influence of the "Society people;" their reliability in all the business and relations of life; their sobriety, truthfulness, and industry—in a word, their observance of the first and second tables of the law, had such an effect on him as to lead him to the desire, unusual for a Romanist, of forming a matrimonial connection with them. At this point it may be safely inferred, if he had not advanced as far as Luther when he nailed his theses to the church door, he was very much, as regards the Church of Rome and her practice, in the position of Erasmus. Mr. Murphy succeeded in obtaining the hand of one, we have no hesitation in saying, exactly suited to his "help," careful, industrious, and self-reliant. She was the niece of the celebrated preacher and missionary pioneer of the South and West, the Rev. James M'Kinney. (Her death, already noticed in this periodical, took place about ten months previous to her husband's.)

Slavery, although it had not attained at the time the gigantic proportions and strength it afterwards exhibited, was sufficiently marked in its tendencies of evil as to justify the wisdom and resolution of our late brother and his wife to remove from thence and cast their lot on the soil of a free State. Cincinnati, Ohio, where a small congregation was already organized, was the place chosen.

Although Mr. M's attachment to that "Man of sin who sitteth in the house of God, showing himself that he is God," was radically weakened so that he left off a number of observances, among which was confession, as he told the writer that that claim of the Romish priesthood, mortal and sinful as himself, was the first thing which opened his eyes and set him on thinking; yet for a considerable time he remained aloof and apparently indifferent to the claims of a pure profession, either ignorant or uncertain where to cast his anchor. The division of the church in 1833, the acrimonious disputes of the time, individual inconsistencies, even in the membership cleaving to the "old way," had also a powerful influence in making him pause before taking the final step which would not only sever him forever from his old associations, but commit him to the communion and support of a church whose extinction, at least to the eye of sense, seemed only a question of time. No wonder our subject was puzzled, and hesitated as to his soul's resting place.

It would extend this paper to an undue length to mark the progressive steps which led him finally to join the few people who, taking up their cross, followed the Lamb whithersoever he goeth. Suffice it to say that from the time he did—being fully prepared from his previous study of the Bible and subordinate standards, he immediately entered on the discharge of all the duties, family and social, incumbent on him, taking an active part in all the meetings of his brethren, and excelling in some things even those who were born and reared in the church. I allude particularly here to the "form of sound words" in the Catechisms, &c., which he had committed to memory, with the Scripture proofs in connection, as well as the readiness he always evinced to lead in devotional exercises when called on, while "deploring at the same time his great lack of gifts and graces." And while some might speak to a text of Scripture or address the Throne of Grace in smoother or more connected phrase, none could excel that exceeding earnestness and self-abasement which characterized all he said. In attendance on ordinances he was a model of punctuality, in waiting thereon, a devout and attentive worshipper. Of real public spirit, yet diffident of himself, he sought rather to put others forward to act and lead, but in the grand fulfilment of engagements entered into, or promises made, there was none more prompt or faithful than he. I could mention some striking instances of this element in his character, which had a direct turning point in our prosperity, did time permit. In fact he may be said to have lived for the last few years of his life entirely for the church. Since the death of his wife, more particularly, the strengthening of the church seemed to be his sole concern. He had a strong presentiment (which I could never shake from him) that he would not be long behind her, and the subject of getting the congregation entirely out of debt was constantly recurring to his mind. A day or two before he took ill he called on the writer and proposed that a final effort should be made at the next social meeting (Wednesday evening), for this purpose, and, said he, "I will do my part." When I mention that \$1,500 had already been paid out by him for the purchase of the church building and minister's house (\$1,300 in Mrs. M's lifetime and \$200 since her death), it will be seen how willing to spend and be spent they were in the cause of the Divine Master. It is due, however, to truth, as well as gratitude to the living and the dead, to state that this

munificent result could not have been obtained within the time it was had it not been for the filial generosity of their youngest son, residing with them, who, providing for all household and personal wants, left our dear departed friends an untouched rental to bestow on the objects of their love. He whose is the silver and the gold can raise up others, if need be, to take the place of those who are gone; but shall we not rather pray that He "in whose hands are the hearts of all" may, in the language of the sweet singer of Israel, speaking of the unfading honors of this spiritual kingdom, its oneness in all ages and in all places, realize the promise to us, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."

We would not be understood to say that our deceased brother was without his faults and defects. On the contrary, he had all the natural failings of the Celtic family. He was hasty and passionate sometimes, and in these moods was rough, obstinate, and even unjust; but it took but a very little time to convince him of his error, and he would hasten to be reconciled to the party or parties with whom he had a difference. It was most refreshing on these occasions to witness the power of divine grace overcoming the natural man, to the glory of God and the good of his church. One instance alone remains in which a doubt has been expressed as to the state of his feelings; but I can testify, from a frequent and intimate connection with him, that no harsh or unkind word about that case or individual ever escaped from his lips, and I have every reason to believe that the matter was entirely dismissed from his mind. I am the more confirmed in this conclusion from his known character for candor. He was free from guile as any man I ever knew. In comparison with the low standard of the day, he merited the encomium of our Lord to Nathaniel. Did space permit it, I would like to speak in detail of his many acts, fulfilling the second table of the law; his tender sympathy with the sick and the afflicted, either in body or in mind, his visits far excelling in number and in length, the constituted office-bearers of the church; his steady friendship; his material aid; his exertions on behalf of the poor emigrant, the escaping slave, of the western-bound travellers, of the itinerant missionary, to all who needed help and a refuge his house was a receptacle.

It has been suggested to me that it would be well for each congregation to keep a record of the lives of its members, for instruction, imitation or warning, as the case might be. Biography forms a large part of both the Old and New Testaments. It would doubtless be an interesting contribution to church history. Two or three families or individuals of these have exercised a powerful influence sometimes in either saving or destroying, building up or casting down social organizations. In the hope that a fuller detail of those who have done worthily in Israel may be recorded by a worthier pen, I conclude this feeble tribute to departed worth, by saying that if the communication of kind words and deeds, of prayerful anxiety for the young, of enlarged liberality, of vows cheerfully entered into and heartily performed, of forgiveness of injuries, of a deportment simple, humble, and guileless, of a peace-loving and peace-making disposition, of increasing spirituality and devotion, of constant concern for the upbuilding of Zion here and elsewhere, merit a grateful remembrance, then will not only this congregation but the whole church embalm his memory and praise the name of Him who brought him so wonderfully from the embrace of spiritual harlotry to sit at the feet of Jesus, learn his word, and become such a useful agent in advancing His kingdom. And although he did not live to see the full realization of his hopes—the entire freedom of the church from debt—for before that Wednesday evening came, of which mention has been made, his "part" in the church militant had ceased; yet he had a Pisgah view, so to speak, of its attainment when he

saw it practically reduced to a sum of about \$1,600. He had been privileged to see the little flock, from a leased frame-building which sold when leaving it for \$300, acquire a substantial church edifice and manse (both of brick) in fee simple, and of the value of \$15,000, and that almost entirely during the few years of the late civil war. He had seen from many a silent Sabbath, except such twos and threes as met by the "river side of Phillipi," a resident minister of his love and choice on every Lord's day filling the sacred desk, and with increasing power and acceptance unfolding the unsearchable riches of Christ. He had seen, and much he rejoiced in it, some valuable accessions to the membership, affording to him and us an abundant promise that the hands and hearts of ministering servants would be largely sustained. He had seen, from two or three fitful collections in the year, all the calls of the home and foreign field regularly met. With these, and other hopeful signs of success in the work for which he had prayed and labored, he passed away, as we firmly believe, to his eternal reward. "And I heard a voice from Heaven saying unto me: Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." COM.

DIED, at his residence, Sparta, Wis., February 6th, 1868, JAMES ROWAN, aged nearly 67 years. His disease was consumption. He suffered intensely, but was patient and submissive.

The deceased was born in Pennsylvania, June 4th, 1801; joined the Covenant Church in the 17th year of his age, and was joined in marriage with Sarah M'Mahan in his 20th year, with whom he lived forty-seven years in contentment, though not always in easy circumstances.

With his head pillowd on Jesus' breast, and the blessed promise of his presence and support through the valley and *shadow of death*, he closed his eyes to earth just as the morning sun shed its first rays around his bed, to open them (we believe) in that city where they need no sun, neither moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof.

He was daily a meek follower of the Lamb of God!—never returning railing for railing, nor spoke an uncharitable word of any one. The influence of his example was felt and acknowledged by all who knew him. Even scoffers were constrained to admit that *in his case at least*, religion was a divine reality; yet the merit of Christ was his only plea for salvation.

His loss is keenly felt by all, especially by his companion, "now in her declining years," and a large family of children and grandchildren. Blessed be God, his tender promises are extended to his widow and fatherless children.

Leaving all he loved with Jesus, that he'd fail he had no fear;

Yet we miss him, and his spirit oft we feel still lingers near.

In the better land he waits, waits to greet his lonely dear ones;
objects of his early love.

Waits till life's short race is ended; waits to greet them all above.

RESOLUTIONS ON DEATH OF H. GLASSFORD.

WHEREAS, In the ever-adorable providence of God, and wise administration of the Head of the Church, HUGH GLASSFORD was removed on 11th September last from work in the vineyard of the Lord on earth, and, as we fully believe to the heavenly rest;

Resolved, That the congregation, desiring to place on record their high appreciation of his character as a Christian man, his faithfulness as an elder in the congregation, including his ability and devotion to its interest as a presbyter, and his activity in visitation of families in affliction, as well as his untiring attention to other spiritual and material concerns of the church during all the past years of its present organization—as well as for a long period under a previous one.

Resolved, That he has left behind him a bright example worthy of all commendation and emulation by us who are permitted to enjoy the fruits of his labor and exertion.

Resolved, That while mingling our tears with those of the survivors of his family, and sympathizing deeply with them in their bereavement, we are devoutly thankful that the experience of his life gives us the most unqualified grounds for the firm belief that he has only passed from this stage, at a maturity of years to which but few of us may expect to attain, to receive the glorious crown of righteousness in the heavenly mansions.

Resolved, That a copy of these resolutions be sent to the family of the deceased, and published in the *Reformed Presbyterian and Covenant*.

DIED, August 30th, 1868, of cholera infantum, ELIZABETH EUNICE, daughter of R. W. and Jennie M'Caslin, of Slippery Rock congregation, aged 1 year, 2 months, and 4 days.

Death has claimed our little Eunice, set its seal upon her brow;
And her cheeks that were like roses are as pale as lilies now.
Dimm'd those eyes, once bright and gleaming, still'd that heart so fond and true;
But with Jesus now she's reigning, all her sorrows are passed through.

DIED, September 24th, 1868, MARGARET PAXTON WILSON, in the 85th year of her age; also, December 16th, 1868, ALEXANDER WILSON, in the 88th year of his age. Mr. Wilson was a member of Monongahela congregation, R. P. Church. Mrs. Wilson was a member of the U. P. Church. Both lived to an unusual old age, retained the full use of their faculties to the last, had comparatively little suffering during their illness, and gave comforting evidence to surviving friends of a peaceful death.

J. W. S.

DIED, in New Alexandria, September 17th, 1868, Mrs. MARY BEATTIE, widow of the late Josiah Beattie, in the 61st year of her age. Her father, Samuel Patterson, was one of the first Covenanters in the neighborhood. She received from godly parents careful religious training. At an early age she joined the church, in the congregation then under the pastorate of the late Rev. John Cannon, and evinced, by a life consistent with her profession, that she was truly pious. During her illness, and when her dissolution was at hand, she gave evidence of strong faith. Her disease was cancer in the breast. Her sufferings were protracted and sometimes severe, but were borne with resignation. Shortly before she died she said with earnestness, "Oh Lord, come quickly; come quickly; come quickly."

Com.

BOOK NOTICES

FROM A. F. GRACES, Boston :

LIVE AND LEARN. By Mrs. Madelene Leslie. 16mo., pp. 285.

This is a better style of book than story-books for the young at the present day mostly are. The incidents are natural, and lessons of a high-toned Christian morality are skilfully interwoven with the narrative. A little boy, who has just read it, pronounces it a first-class book.

Gould & Lincoln, 59 Washington street, Boston :

SEEDS AND SHEAVES : or Words of Scripture ; their History and Fruits. By A. C. Thompson, D. D., author of "The Better Land," &c. 1869. 12mo., pp. 313.

The object of this book is to give illustrations of the use which God has made of particular passages of his Word. It is a biography of certain texts—a collection of striking observations in regard to them. The design is a good one, and readers of evangelical and spiritual tastes will find in the book a genuine repast.

From the Presbyterian Board of Publication, Chestnut street, Philadelphia, and Third avenue, Pittsburgh :

THE TRANSLATED PROPHET. By Rev. John M. Lowrie, D. D. 16mo. Price \$1.10.

This is an account of the life of the prophet Elijah, from the first mention of his name in the Bible until his appearance with Moses at the glorious transfiguration of our Lord upon the "Holy Mount." It is full, well told and deeply interesting.

AN EARNEST MINISTRY THE WANT OF THE TIMES. By John Angel James. With an Introduction by Jonathan B. Condit, D. D.

This book needs no commendation. Every minister, licentiate and student should have a copy in his possession. It is one of the few works that should be read often.

We have received Catalogues from the Presbyterian Board, upon which is marked, opposite each book, its price. Those desiring to make presents to friends, or superintendents designing to increase their libraries, would do well to send on for a catalogue.

From R. Carter & Brothers, 530 Broadway, New York, and for sale by R. S. Davis, Wood and Diamond streets, Pittsburgh, Pa.:

YESTERDAY, TO-DAY AND FOREVER: A Poem in Twelve Books. By Edward Henry Bickersteth, M. A.

Few religious poems, of late years, have been received with greater acceptance than this. The press on both sides of the Atlantic have given to it the highest praise. "It is a poem worth reading," is the language of the *Standard*; "worthy of attentive study; full of noble thoughts, beautiful diction, and high imagination; and, more than all, penetrated with a spirit of holiness which cannot fail to purify and

sanctify the mind of the reader." While there are some sentiments expressed which, in our opinion, are decidedly objectionable, *e. g.*, in book 12, we are told, when sin and death are finally overcome, the human family will go on multiplying its generations without end; we yet believe the poem deserves to be, and will be largely read.

OUR LIFE IN CHINA. By Helen S. C. Nevius.

Mrs. Nevius is the wife of Rev. J. L. Nevius, Missionary to China. This volume is the narrative of her life in that far distant country. In it are presented in a very interesting way, not only the operations of the missionaries, their trials, triumphs and prospects, but also views of the Chinese character, the religions in that country, the position woman occupies there, customs of the people, &c., &c.. There is no better way to cultivate a missionary spirit, than to read such books as this; for in them we see how much need there is that the gospel be preached among the heathen, and also how great sacrifices they make who go out as missionaries to preach it.

NOTICES, &c.

MR. W. J. Gillespie, licentiate, desires information respecting Covenanters in California, or elsewhere in the far West. Persons who have relatives or acquaintances in that part of the country will please write Mr. Gillespie, giving distinct information of their place, post-office, &c. The design is to take steps to have preaching sent to them. Our subscribers in that region will, we trust, give Mr. G. information of the prospects of successful missionary work in their respective localities. Direct to W. J. Gillespie, Allegheny City, Pa.

DONATION—*An Astonishing Discovery of the Objects of Secrecy*—Not only is secrecy becoming alarmingly fashionable in the outside world, but it is also making its inroads upon the church, detracting from the interest and welfare of religion, and even threatening the very existence of true Christianity. Such are Free Masonry, Odd-fellowship, Good Templarism, &c. But there is another species of secrecy indulged in to some extent among the youth of the Church—even the Reformed Presbyterian Church—not, however, so detrimental to the interests of religion as the former—nay, of the very opposite—designed to encourage Christian activity and zeal, as in the case of the youth of the Londonderry congregation. After a series of secret meetings, they greatly surprised their pastor at the close of the term of Sabbath school by presenting him with a purse well filled with greenbacks, accompanied with a very appropriate short address by the worthy superintendent of the school, thus developing that the object of their secret meetings was to encourage the pastor's heart and increase his means of support. The pastor's prayer is that this may be "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." *

Londonderry is not the only congregation in which "secret meetings" have resulted in such an agreeable surprise, as the pastor of at least one other—Monongahela—can testify.

THE
Reformed ^{DPW^{hite}} Presbyterian
 AND
Covenant.

FEBRUARY, 1869.

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THOMAS SPROULL,
 JOHN W. SPROULL,
 EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 3: 16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

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abandoned by well nigh all her subjects, save her paramour and confessor, fled the kingdom, and is now a fugitive and exile in France.

Never was popular revolt justified by better reasons than in the case of the late Spanish revolution. Seldom has a throne been disgraced by a more scandalous and infamous sovereign than Isabella II. She had become, through her shamelessness, the by-word of the nations, and her own subjects, whom national pride would naturally restrain from exaggeration, pursued her with epithets which it would be out of place here to name. Madrid emulated with unenviable success the worst abominations of royal persons and courts in the dark days of the Stuarts of Britain. The vilest of women, Isabella was the best of Catholics. The harlot of Rome could boast of no more faithful and devoted daughter. From the boudoir where she held suspicious conferences with courtly favorites, she passed to the confessional, and from the confessional back to the boudoir, to be worse employed. Relics were venerated, images adored, and every rite of the Papacy scrupulously observed. The imperious mandates of the Vatican were rigidly enforced. The despotism of the church, impersonated in the impure and arrogant sovereign, ground the faces of the people until the lacerated muscles and flesh dangled from the bones. The people cried for bread and they received stones, or something worse. Education was placed under ban; the press muzzled; freedom of conscience denied; all forms of worship save the Popish forbidden; the Bible interdicted, and all efforts looking to the elevation of the people instantly crushed by a visitation of intolerable penalties. Many of the best citizens of Spain, despairing of relief at home, were in voluntary exile, and more than a few languished in prisons and dungeons for no greater crime than searching for eternal life in the scriptures of truth. Only a nation ignorant and immoral as Spain would have endured the galling yoke with the patience and continuance that it did.

The mills of God grind slowly, but surely. God is never in a hurry, and therefore his work is well and thoroughly done. For thirty-five years, to a day, Isabella sat upon the Spanish throne. She had reached it as the result of a fierce struggle, and by a large outlay of treasure and blood. The heart of Spain ached under the bigotry and absolutism of Ferdinand VII, and panted for a moiety of the freedom beheld in England, and relatively even in France under Louis Philippe. In the contest that followed upon the death of Ferdinand, the name of Isabel, the infant Queen, was the representative of liberal government and ideas. The sacred name of liberty was the talisman of her success. Liberty was betrayed, and solemn pledges made in her interests were more than disregarded. Blank disappointment, verging at times well on towards despair, blackened in almost every face. A spirit of restlessness was abroad, and now and again, with only slight intervals intervening, the fires of insurrection were kindled. These, however, were not so much the outbursts of popular feeling as the strifes of ambitious and political schemers contending for the reins of power. The professions on all sides were alike unselfish and disinterested, but on all sides alike forgotten when fortune chanced to smile. Whether it was Espartero or Navarez, O'Donnell or Concha,

the rule was essentially the same. The mills were grinding slowly. The national mind had not yet taken the purpose to be free by overturning and demolishing, not cabinets merely, but the dynasty itself. A purpose of this kind, so radical and far-reaching, is, from necessity, of gradual growth and development. The suggestion of it is attributed to Olazaga, of good reputation for honesty and integrity as a public servant, at one time the Prime Minister of Isabella, and one of the first to discover and feel the workings of her perverse and deceitful nature. It was accepted and nourished by able minds. As time grew apace, and the enormities of the throne became increasingly shameful and intolerable, it worked its way into the current of popular feeling and met with incredible favor from all classes. The three great political parties of Spain, the Moderates, the Progresistas, and the Republicans—the last the party of most rapid growth in numbers and power, at the present time, widely separated on questions of government and political economy, were of one mind in this matter. The purpose was formed, but the secret was kept. In the meanwhile, organization was going forward and plans were perfecting. The government, keenly on the alert, discerned portents of something strange, but it knew not what. A few random arrests were made. Arbitrary banishments followed. The mine, at length completed, was sprung, and in an hour, as it were, the only remaining branch of the Bourbon dynasty perished from the earth, and the last of its wretched and miserable sovereigns fled in dismay from the presence of the people whom she had insulted, outraged and oppressed. Instead of the thirty thousand soldiers promised Rome to aid the Pope in the extremity of his situation, Isabella goes there herself, it may be, to meet the outcasts of the French and Italian branches of her family.

But what of Spain, now that the Bourbon has ceased to rule, and what of Spain for the future? The supreme government is for the present lodged in the hands of a Junta or Grand Council, whose tardiness and indecision have not conduced to strengthen confidence in their fitness for the crisis. Months have passed away without scarcely a decisive step toward the reorganization of government. Delay at such a time is always dangerous, for in the comparatively chaotic state of social elements, the centripetal is apt to be overborne by the centrifugal force. Disturbances, not very formidable indeed, but still serious enough, have been excited in Cadiz, and threatened at other points, by the retainers of the late sovereign, while Cuba, the most valuable of all the possessions of Spain, is in a blaze of Republican revolution. The only forward step taken by the Junta toward the ascertainment of the popular will, is the ordering of an election for members of the Cortes or Congress, which can not now well meet before February. It will rest with this body, when it assembles, to determine what the future government of Spain shall be—Monarchy or Republic. That a feeling in favor of Republican rule prevails to a considerable extent among the people, is well known, but the elections, so far as they have occurred, point to the triumph of the Progresistas, the party occupying a midway position between the Reactionones and the Democrats. Monarchy, with Parliament organized after the form of the English, is

the present expectation. The most ardent friend of popular rights cannot look, and ought not, in the circumstances, to wish for more. Republican government, in the present social and moral state of Spanish affairs, would be mere experiment, to be followed almost certainly with disaster to the great cause which it represents. The basis of all true government is intelligence and sound morality, and as Republicanism is the true type of government it can bear more ily than any other form disseverance from education and religion. Spain, however, has neither of these. The ignorance of the masses is of the densest kind; of the women, it is said, only one in ten, and of the men, only one in three are able to read. The morals of the country could scarcely be worse. The corruption is universal. The women are divided into classes, and designated with reference to the degree of vice in which they live. Virtuous individuals there may be, and are, but no virtuous classes. The men, of course, are no better, but worse. Spain, in this regard, is the reproach of Christendom, and would be the damning argument against civilization itself, but for the fact that Roman Catholicism lies at the bottom of it all. A country where bull fights are got up and patronized by *religious* people, in honor of the Holy Ghost, may do for Monarchy, but it is not the field for Republican success and triumph. Republicanism is abreast of a more advanced civilization, and is incapable of being drawn back far enough to meet the present exigencies of Spain. Right glad we are that it is so.

The Christian aspect of the case is of more absorbing interest than even the political. The gates of a whole nation, hermetically sealed since the Reformation against the introduction of light and truth, are forced open. Fifteen millions of people heretofore excluded from Christian influences, are accessible to evangelistic efforts. Among the most hopeful indications connected with this change is the proclaimed purpose of the Provisional Government to root out religious intolerance. Protestantism, reading and circulating the Bible, and meetings for prayer, are no longer a crime under Spanish law. One of the first acts of the Junta was the legal authorization of a Protestant place of worship in Seville. The scores of exiles for the kingdom of heaven's sake are encouraged to return, and the few fearers of the Lord who still remained, the hidden ones, come out of their hiding places and show themselves. What can be done for the enlightenment, the religious and spiritual education of the Spanish people? The tide that comes in human affairs has come to Spain. The revolution was not wholly political; it was partly religious. It was a revolt against the tyranny of Rome as well as against the tyranny of Isabella. As in the case of the Italian revolution, however, the controlling element was the political one. A terrible rebound from Romanism may be looked for; but will it be backward to a Protestant and Scriptural Christianity, or will it be forward to the mere negations of infidelity? The people may cease to be Romanists and not be Christians. It may be the re-enactment of the French revolution and its terrible sequences—a plunge from credulity and superstition to blank scepticism, and worse, even atheism itself. The dreadful alternative can be averted, but only in one way. The condition of safety lies in the leaves of the

tree of life which are for the healing of the nations. The light of God's word, and this only, will guide the nation through its crisis of transition, to peace, prosperity and permanency. This is the hour of Spain's need, and the need is for Bibles. The crisis requires that the sublime word be spoken again, Let there be light.

We are glad to notice that a lively interest is felt for Spain in the hour of her trial, by the Christian people of Britain and the United States. The American Bible and Tract Societies and the American and Foreign Christian Union, noble institutions, all of them, are rousing themselves to the work and putting forth efforts somewhat commensurate with the exigencies of the occasion. The opportunity is a great one; let it be improved. W.

TESTIMONY BEARING.

In the first place, one of the required characteristics given in Scripture of the church is, that her members are witnesses for God, and that, in her corporate character, she should be a witnessing church. It is evidently the will of God that the professors of the true religion should exemplify this obligation: that, individually, and as a whole, they should maintain a testimony for God and his truth in the world.

But, it must be admitted, that the obligation is not realized by all who profess the name of Jesus—not even by all real Christians, in the full meaning of Scripture. In a limited sense, indeed, every Christian is a witness, inasmuch as he accepts of the truth as it is in Christ Jesus, and professes to “walk worthy of the vocation wherewith he is called.” It is, however, in a higher and more extended sense that Christians are said to be witnesses for God. But it must not be overlooked that, though all do not make that attainment, it is the duty of all to endeavor to do so.

The distinction between a Christian and a Christian witness, is very clearly marked in Scripture. In Israel, in the days of Elijah, there were seven thousand that had not bowed the knee to Baal, or kissed his image. These were all worshippers of the true God, but they were not witnesses: for, though they worshipped God in private, they gave no public testimony against the prevailing idolatry of the times. The prophet Elijah was the witness of the period; the only one who bore a public testimony for the unity of God, against the sin of idolatrous worship.

In the New Testament, the distinction is not less marked and explicit. “And I looked, and lo, a Lamb stood on the Mount Zion, and with him an hundred and forty-four thousand, having his Father's name written in their foreheads!”* These are the church representatives—a definite number, or part, for the whole—“Redeemed from among men, being the first fruits unto God and to the Lamb.” But to them did not belong the honor of witnesses during the reign of anti-Christ. In this connection another party is introduced, and to whom the title is specifically applied: “I will give power unto my two witnesses,

* Rev. 14: 1.

and they shall prophecy a thousand two hundred and three-score days, clothed in sack-cloth."* These "testify openly against the anti-Christianism of the papacy, and the corruptions of the church of Rome, while those abstain from her corruptions, and worship God in secret. The witnesses are two, because that is the number required by the law and approved by the gospel."† The witnesses are Christians, but all Christians are not witnesses. These occupy a peculiar place, and perform special services in the church. The "witnesses," says an able expositor, "are those faithful men, of whatever age, nation or church, who, during the apostasy of the Roman Empire, maintain the doctrines of christianity, and insist upon their application to the whole moral order of society—both in church and state—bearing their testimony against all persons and communities who refuse submission to Messiah, our King. I consider all other representations of the witnesses as confused, unsatisfactory and inconsistent in themselves; and as it respects the several systems upon which they proceed—private, partial and illiberal. We ought not to embrace among the few select servants of our Lord, who prophecy in sackcloth, those splendid heretical establishments of the nations which evidently abuse Christianity; but we ought not to discard from their fellowship, those men of piety, discernment and fidelity, who, according to their several circumstances in society, wheresoever they live, or may have lived, are found engaged contending against the great anti-christian system of the Latin empire, and vindicating the doctrines and mediatorial prerogatives of Jesus Christ, the Head of the church and Governor of the nations of the earth."‡

Whether every Christian, or every part of the Christian church, performs, or does not perform the duty of faithful witnesses "for God among men,"§ it is the duty of all—"ye are my witnesses, saith the Lord."|| "I have appeared unto thee for this purpose to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee."¶ "And we are his witnesses of these things, and so is also the Holy Ghost."**

Divine truth is said to be the testimony of God.†† But the fact that the word of God, or the gospel, is a testimony or witness, does not supersede the duty of Christians, or the christian church bearing testimony on its behalf. Yet these things, so widely different in themselves, are confounded in the minds of many professed Christians, and the mistake is practically acted upon by a large part of the visible church.

What God does is one thing, and what we ought to do is another. he reveals to us the truth; this is his testimony. The faithful and true witness said, "We speak that we do know, and testify that we have seen; and ye receive not our witness."‡‡ Our testimony is a publicly avowed approval of what God had declared in the Scriptures. It has for its object the truth—the whole truth of God!

* Rev. 11: 8. † Frazer's Key to the Prophecies. ‡ M'Leod on the Revelation. § Testimony. || Isaiah 43: 10 and 44: 8. ¶ Acts 26: 16. ** Acts 5: 32. †† Ps. 19: 7; 1 Cor. 1: 6. ‡‡ Jno. 8: 11.

Every part of truth may not, indeed, is not of equal importance as it respects our salvation; all of it is necessary however to the completeness of God's testimony. It is not for us, then, to distinguish where God has not. Whatever is not unworthy of God to declare to us, we should deem of sufficient importance to accept, and faithfully declare unto the world, and practically maintain it, not only to the risk, but actual forfeiture of worldly honor and success.

The duty of bearing a testimony for the truth of God, is stamped with the seal of divine approbation. "Thou holdest fast my name and has not denied my faith, even in those days wherein Antipas was my faithful martyr."*

In the second place, the testimony of the church is progressive. The canon of Scripture is complete; nothing may be added to it, or taken from it. In this sense the law of the Lord is now perfect. The Old Testament revelation was partial and incomplete: but, under the New Testament dispensation, scripture is summed up and perfected. We have no ground to expect any new objective revelation of the will of God. "God, who at sundry times, and in divers manners, spoke in time past unto the Fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things."† The idea of progression, then, can have no relation to truth as an objective revelation made by God to man. The people of God indeed grow in the knowledge of truth. This is part of their christian attainments, and is inseparably connected with their growth in holiness. They are sanctified through the belief of the truth, and knowledge of the truth necessarily precedes its apprehension by faith. "So then faith cometh by hearing, and hearing, by the word of God."‡ The Scriptures of the Old and New Testaments are a uniform, perfect and absolute rule of action, to which nothing is to be added or taken from. They are a determinate quantity given by God, which we must not attempt in any way to alter or change. But, the testimony of the church is not a fixed and determinate quantity: it may be amended or enlarged.

The design and use of the church's testimony, as distinguished from the testimony of God, which has been pointed out in the preceding observations, determines the progressive character of the former. Our testimony must bear a relation to the reception which God's testimony meets with in the world. The more the latter is opposed, the more earnestly should the former be urged. When the truth is denied, questioned or treated as a matter of indifference, then it becomes the privilege, as well as the duty of the church and her members, to vindicate and defend it before the world.

From what has been said, it appears that the testimony of the church must—to answer the end of a testimony—be progressive. Error is undergoing, from time to time, varied modifications; old errors are dying out in part, and new errors—or old ones in new forms—spring up to supplant truth. The past history of the church

* Rev. 2:18. The martyr is one who suffers death because of his testimony for truth. † Heb. 1:2. ‡ Rom. 10:17.

furnishes abundant and painful evidence of this. The errors of the second and third centuries are many of them altogether obsolete; others, so modified as to seem almost new errors. On the other hand, errors unknown, or at least unknown in their present forms to the witnesses of Christ in those centuries, are urged with earnest importunity in the present day. Hence the necessity of adapting the testimony of the church to the varied character of the opposition which it has to encounter.

It would be folly, because it would not answer the end intended by a testimony, for the church to waste her energies in waging war for example against Gnosticism, which was the bane of her early history, but which is now—if not altogether forgotten—remembered only in the pages of history, and omit to witness, or witness only in part, or feebly, against the gross and rampant errors of the present time. No! the duty of the church is to meet error as it springs up by confronting it with the truth of God—that as the poison of falsehood is thrown out on society it may find an antidote in the faithfully applied testimony of the church.

The testimony of the church is cumulative. The attainments of the present age become a precious deposit, which it is the duty of the church to transmit to the age which follows: or, in the words of our testimony—"Every generation is to take care that the truth, as stated and defended by their predecessors, shall be maintained and faithfully transmitted, together with the result of their contendings, to the succeeding generation." For "he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born, who should arise and declare them to their children."*

In the third place, the testimony of the church should be definitely stated and maintained. "The church may not recede from a more clear and particular testimony to a more general and evasive one." To substitute a general for a more explicit, or an evasive for a precise and definite testimony, is so far to abandon such part of the testimony as is thus made vague or evasive, and is therefore inconsistent with the duty of testimony bearing. Professors of religion, and especially those who claim to be witnesses "for God among men," have just ground to suspect themselves and question their own sincerity and truthfulness, when they find the spirit of lukewarmness to any part of the truth of God growing in their minds. "A detestable indifference" is abhorrent to God and man: it is not unfrequently the precursor of apostacy, or at least the abandonment of very important truth.

The duty of adhering to former, as well as present attainments, is very clearly stated in Scripture. "Let us hold fast the profession of our faith without wavering.† Whereunto we have already attained let us walk by the same rule: let us mind the same thing.‡ Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ, that we may henceforth be no more children, tossed to

* *Ps.* 78 : 5, 6. † *Heb.* 10 : 23. ‡ *Philip.* 3 : 16.

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and fro and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love may grow up unto him which is the head, even Christ."* The Christian triumph is faith "in the blood of the Lamb, and by the word of their testimony."† Hasten, O God, the time when all men "shall see eye to eye" in regard to truth, and when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The testimony of the church embraces the whole of Divine truth; yet, particular truths require special attention at particular times. This arises out of the very nature and design of a testimony. It is a witness against error, whether in doctrine or practice, and as one or other appears, it is to be testified against. Without overlooking other errors or evil practices, that which is the greatest or most rampant, is especially to be opposed by a distinct and explicit testimony. "Earnestly contend for the faith once delivered to the saints." Truth is put on trial, as it were, by its opposers: its friends, therefore, must testify on its behalf. "I know thy works, and where thou dwellest—even where satan's seat; and thou holdeth fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr (witness) who was slain among you where satan dwelleth."‡

The present truth in controversy, is the headship of the Messiah over the nations! His authority as sole head of the church has been nobly maintained in past ages. This was specially so in the struggle which ended so happily in the second Reformation of the Covenanted Church of Scotland in 1638. The sufferings of our fathers during the twenty-eight years of persecution which followed was a grand vindication of this truth. "The Lord is our Judge, the Lord is our Law-giver, the Lord is our King: he will save us."§

He is also "Prince of the kings of the earth." The moral dominion of our Mediator is universal. All things are subjected to his authority; "angels and authorities, and powers, being made subject to him."|| Exalted "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."¶

There is not a nation or civil state that practically recognizes this great truth by doing homage to Jesus Christ, the "King of kings, and Lord of lords." The kings of the earth are in actual rebellion against him. But whether the nations will, or will not, hear and obey Him, it is our present testimony to declare to them in his name—"Be wise, now, therefore O ye kings, be instructed ye judges of the earth: serve God with fear, and rejoice with trembling. Kiss the Son lest he be angry, and ye perish from the way when his wrath is kindled but a little."**

S.

* Eph. 4:18-16. † Rev. 12:11. ‡ Rev. 2:18. § Ps. 33:22. || 1. Pet. 3:22. ¶ Eph. 4:21. ** Ps. 2:10-12.

LIFE INSURANCE.

THE subject of life insurance has been very thoroughly discussed, both pro and con, in this magazine, the past few months. As it is not likely any additional light will be thrown on it, we think now is the time for the discussion to end.

Eds. R. P. & C.

MESSRS. EDITORS—I suppose Rev. Samuel Bowden must feel himself pretty thoroughly silenced by “J. B. W.” and “Inquirer.” As the December number of your magazine has appeared without any response from him, I feel like taking up the pen in his behalf.

It is not needful to reply separately to the communication signed “Inquirer,” as it is chiefly an enlargement of one of the arguments used by “J. B. W.,” viz.: Want of trust in God.

The first argument of “J. B. W.” against life insurance is: “The very plausible terms with which these institutions put forth their claims.” That is merely one exhibition of the spirit of the age. Everything now-a-days is advertised in the most glowing terms.

But if that consideration should prevent a person from getting his life insured, it would be equally wrong for him to buy a sewing machine, or buy any article in very many of our places of business. Of course a wise man will insure in a company that tells the fewest lies and that will most probably keep its promises. I have never, however, seen any of the extravagant pretensions of which “J. B. W.” speaks, and I have read the prospectuses of very many companies: “Few of our ministers are so young as to believe that officers of stock companies transact business on principles of pure benevolence.” I am not very young, but I have still faith enough in humanity left to believe that there are not a few persons officers in these companies for much higher reasons than making money out of it. No one pretends that the companies are doing business with the view of making money for others. They expect to make money for themselves, putting one risk against another, just as Fire Insurance Companies do. But of this, more under another head, as the preachers say.

The second argument employed by “J. B. W.” is: “The law which shields and protects those who are said to be benefitted is of doubtful morality.” That is to say, it is wrong to insure your life because a life insurance policy cannot be seized for debt. There is arguing for you. Then it would be wrong for any of our ministers, in New York State at least, to amass to himself the princely fortune of \$300, because that amount is not seizable for debt. Our good-natured friend “J. B. W.” must have been somewhat hard up for an argument that time.

The third argument to which we are called to reply is: “The savings bank might answer the purpose just as well.” In the course of this argument he states the following truism: “The man who employs the insurance company will have paid at sixty or seventy years of age all that his survivors would receive, provided the insurance bears date from early life.” No advocate of life insurance will dis-

pute that proposition. And if "J. B. W." will only supply us the data by which we shall know that we shall live to see sixty or seventy years, we will none of us take out a policy, especially in early life. Precisely here we have the whole question. If a man knew how long he was to live, he need not do a great many things that he does. Taking one man who insures his life with another, it must be a loss to the assured and a profit to the company; else all companies would soon break down. It is precisely here as with the fire insurance business. If a man knew his buildings were not going to be burnt, and most buildings are not burnt, no one would be fool enough to pay the premium on a fire policy. But it is just because he does not know what is to be the fate of his property, every prudent man has it well insured in the best company he knows. And just because "J. B. W." cannot tell us we shall live to be sixty or seventy years of age, we deem it an act of prudence to insure our lives. If we live long we will have made no money out of the company, and will have enabled them to confer benefits on others. If we are soon cut down, our families will reap the benefits of our thoughtful consideration for them. As to this last being of doubtful morality, viz.: a family receiving say a thousand dollars, where a premium of thirty dollars has only been paid for a year or two, we must say the idea never entered our head before. On the same principle it would be very sinful for a man who has insured his property and paid, it may be, only forty or fifty dollars premium, to receive four or five thousand dollars when his buildings burn down.

There was no justice whatever in the eloquent and deservedly popular preacher, of whom "Guilty" writes in the September number characterizing life insurance as being in the same class with lottery policies, games of chance, &c. In one sense, everything in this world is a matter of chance to us. "Time and chance happeneth to all." "Man knoweth not that which shall be, for who can tell him when it shall be?" Let us look at the matter for a moment, especially on the principle on which many of our best companies are conducted, viz., the mutual principle. What is it but a large number of persons agreeing that we will pay into a common fund a certain sum of money each year. If God is so kind as to spare our lives to a good old age, our families will have comparatively little need to draw from the common fund; if any of us are early taken away, leaving young and helpless families, this insures that they shall not be left in indigence. I cannot understand his ideas of morality who sees anything sinful in all this. I see precisely the opposite. And then, further, while it is true that the same amount of money we pay on our policies each year would amount to as much, or more, if laid up in a savings' bank, if this were continued like the other each year, from twenty or thirty to sixty or seventy, it is just as true that, taking humanity as it ordinarily goes, the thing will not be done. I suppose I am justified in saying it will not be done, especially by the ministry. There are so many calls to spend money that it will be spent and not put in a savings' bank. But where a policy is once taken in an insurance company the most of men will continue to pay the premium.

The fourth objection of "J. B. W." is, "The social evils resulting

from life insurance often prove a warning." That is, I suppose he means, women have sometimes murdered their husbands, husbands their wives, children their parents, &c., in order to get the amount insured, and not have to pay any more premiums. There have been such instances of unnatural crime, but they have been but as the drop in the bucket in comparison with the number of lives insured. I would not advise any man who has a bad wife, and especially I would not advise any woman who has a bad husband, to go into the life insurance business. But the most of us are so blessed in these relations that we have no fear in that matter. My life is of considerably more value to my wife than the amount of my policy. But again, it is some time since we learned that the abuse of a thing is no argument against its use.

The course of reasoning adopted here by our esteemed friend would equally hold against a man seeking to lay up a competence for old age. For the instances are, alas! too frequent where aged people have been murdered, and murdered sometimes by their nearest relatives, for the sake of getting their money. There are unnatural children and grandchildren looking with desire to the time when they will know exactly "how the old man will cut up." But because there are monstrosities in society, wise men do not refuse to do what ordinary prudence dictates. Where there are the ordinary feelings of humanity, a husband, a father, shall be all the more tenderly cherished in his old age because when he was in vigorous strength he sought to make provision for his family, when he was dead and gone.

The last argument of "J. B. W." is that which seems to weigh most with most minds: "Seeking life insurance is a seeming distrust of Providence." I am glad he used the qualifying word "seeming." I well remember the time when a number of our best people thought it wrong to insure property, for this same reason. I do not know any one who entertains such views at present, and I can conceive of no argument that justifies fire insurance that will not equally justify life insurance. It is simply a perversion of our Saviour's language, "Take no thought for to-morrow," to quote it in this connection. So interpreted, it would forbid the laying up of a competence for old age; it would show that Paul was not inspired when he said "The fathers should lay up for the children." The text quoted from Jeremiah, "Leave thy fatherless children," does not exactly mean be not concerned whether you leave your family in indigence or no; only the lazy and improvident would so abuse it. It is not difficult to conceive of a dying father, who has either earned by his industry or economy something to leave his family, or who by insuring his life secures the same object, exercising faith in God's promises, just as much as he who, because of his "stoical indifference to wealth," or other equally creditable reasons, leaves a suffering family to the cold charities of the world. Families left without a head need a God and guide for other things, beside money enough to keep them from want.

This whole argument about life insurance betraying a want of faith in God proves too much, and hence proves nothing at all. It is with me religion run mad. I wonder what would become of the world

if all people were to act upon it? Ministers would go into the pulpit without preparation and trust in God and the inspiration of the moment, and make the poor preaching that such lazy men do. Merchants would trust in Providence to pay their notes in the bank, and would become familiar with protested notes, that would soon close their places of business. And so with a thousand other things. "Trust in the Lord and keep your powder dry," is a religious as well as a common sense maxim. "Not slothful in business" is in the same verse in the Bible with "fervent in spirit." A very good reason why the prophet Jeremiah had no stock in the Home Life Insurance Company is, that the New York Legislature had not yet incorporated that institution. And when "Inquirer" gives me the text which says "You shall insure your house," I will give him the text which says "You shall insure your life."

I do not know whether "S. B." will thank me for speaking in his behalf; but I am aware of his singular modesty and reticence, and will make the venture.

FULLY INSURED.

SECRET MEETINGS.

MESSRS. EDITORS—In your January No. (Jan. 6th) of the *Reformed Presbyterian and Covenanter*, I find an article headed "An astonishing Discovery of the Objects of Secrecy," and as I am earnestly in search for all the information I can obtain on that subject for the purpose, as much as in me lies, to expose the evils and counteract the soul-destroying influence of secret meetings and associations, a practice so very popular in our day, my attention was very naturally drawn to the article, expecting from the caption to find some strong arguments in condemnation of every kind, name, form and "species" of secret meetings; but I confess I was greatly disappointed and much grieved to find there was a certain "species" of secrecy "indulged in to some extent among the youth of the church," "even in the R. P. Church," and I am sorry to see that secret meetings are indulged in, in more than one congregation ("at least one other"), and that not only one, but a series of secret meetings were held. "designed to encourage Christian activity and zeal," and which "greatly surprised their pastor." Now I do not wonder that the pastor of a Reformed Presbyterian congregation would be "greatly surprised" to find a "species of secret meetings" carried on under his charge, but indeed it seems to me that he should be not only "greatly surprised," but greatly grieved to find such means resorted to, to accomplish an end, however good or praiseworthy that end might be. The writer's remarks on the evils of "Free Masonry, Odd Fellowship, Good Templarism," &c., their "inroads upon the church, detracting from the interest and welfare of religion," &c., I think every good and consistent Christian in the land will heartily endorse; but if the practice of secret meetings is indulged in "to some" or to any "extent," and tolerated by our church, our lips are forever sealed from speaking against secret meetings and societies. But it is said that the object that the youth of our church

had in view, and the end designed, was good and praiseworthy. Now grant that kind of argument to be valid, Free Masons, Odd Fellows, Good Templars, &c., &c., will ask no more. For, say they, the object we aim at and the end designed, is good, viz., universal brotherhood among mankind, providing support for the widow, the fatherless and the stranger, and to do away with all intemperance and immorality. Tell them these ends are all right, but the means they employ are unscriptural and wrong, they will tell you the means they employ are the very same means employed and "indulged in" in your church to "encourage your pastor's heart and increase his means of support." Such arguments by "Free Masons, Odd Fellows," and kindred associations, I leave to be answered by those whose "hearts have been encouraged" by the result of "secret meetings," for I confess I cannot answer them. Nor could I in faith ask God to accept, as "an odor of a sweet smell," even a well-filled purse of "greenbacks" given to a pastor, although it may in itself all be right, and justly due him, while obtained in a way that would give the least encouragement to the already widespread and dangerous evil of secret associations and secret meetings.

Lest I encroach upon your space, I will close with a short extract from an article in this same (Jan.) No., headed "Dedication of Churches," near its close: "One unauthorized practice makes way for another; what often seems to be harmless at the beginning, is often injurious in the end."

H. G.

RUSHESLYVANIA, Jan. 13, 1869.

OUR HYMNOLGY.

FROM an article in the January number of the *Evangelical Repository* we take the following extract:—

"In 1806, the Reformed Presbyterian Church in the United States published her Testimony, in which, chap. 24, sec. 8, we read:

'The Book of Psalms, which are of divine inspiration is well adapted to the state of the church and of every member, in all ages and circumstances; and those psalms, to the exclusion of all *imitations* and uninspired compositions, are to be used in social worship.'

To this is added the following, by way of comment:

'If we remember that the controversy, occasioned by the publication of Watts' "imitations," turned on the point as to whether the psalms were fit to be used in Christian worship, this language is very significant. It simply asserts that they are fit, by no means going to the strange length of saying that they alone are to be so used—a sentiment of recent origin and almost exclusively of cis-Atlantic currency. Against New Testament paraphrases it has not a word to say; a silence that, as those paraphrases were in general use, is undoubtedly a sanctioning of them, and so the article is interpreted by the Reformed Presbyterian Church, both in this country and in Scotland.'"

To the statement in the last sentence of this extract we give the direct denial. The inference from what our Testimony does not say on the subject of the matter of praise, is wholly unauthorized. Because

Now allow object raised that the Testimony is not a paraphrase are not mentioned along with "imitations and uninspired compositions," as not allowed to be used in social worship, the conclusion of the writer is that therefore they are sanctioned! Now we affirm that the "imitations" of Watts are much nearer to a liberal version of the psalms than the paraphrases are to a liberal version of the passages alleged to be paraphrased. They are to all intents and purposes uninspired compositions.

We affirm that the language in our Testimony was intended to confine the matter of praise to the one hundred and fifty psalms. Everything that is not comprehended in the words, "Those psalms," is excluded. A man must either not know the meaning of the words or intend to misrepresent, who would say that the paragraph quoted leaves any room for the introduction of the paraphrases. The writer may put what construction he pleases on the utterance of the United Presbyterian Church, but he shall not without rebuke falsify the plain declarations of our Testimony.

We have only to say further, that the whole article is manifestly a yielding of the grounds hitherto occupied by the psalm-singing churches. It is a bold but not skilful attempt to place hymns on the same level with the inspired psalms. To show that we are doing him no injustice, we quote a single sentence from his exposition of Col. 3: 16, which he says contains a "statement as to the material (?) of praise in divine worship." "If all scripture be given by inspiration, if all be the word of Christ, then it is all to dwell in us richly, and it all may be employed as psalms, and hymns and spiritual songs." This is precisely what our Presbyterian brethren wish, though we doubt if the intelligent among them would call the Word of Christ "the material of praise." This is to put it to a new use, and to sing prose of scripture as psalms, hymns and spiritual songs, is a new idea in hymnology.

SELECTED.

ROMANISM IN AMERICA.*

HERE, in Protestant America, Catholicism is striding on with a conqueror's tread. The shrewdest minds in the Roman Church have given up the Old World. They see as well as we the handwriting on the wall, and all their energies are set upon building up the old empire in the New World. They have hitherto succeeded beyond their best expectations; how well, even facts and figures fail to adequately set forth. In 1800 there were in the United States 1 bishop, 100 priests, and about 50,000 laymen; now, the Romanist can point to 44 dioceses, 3 vicariates-apostolic, 45 bishops, 3,795 churches, 2,317 clergymen, 49 ecclesiastical institutions, 29 colleges, 134 schools for girls, 66 asylums, 26 hospitals and a communion of 5,000,000. In the older States the Catholics are a confessed power of great magnitude. They secure the choicest sites for their buildings; they erect churches at a

*Extract from an address delivered at the Anniversary of the American and Foreign Christian Union, by Rev. E. S. Atwood, Salem, Mass.

cost at which Protestants would shudder. They make themselves seen and felt as no other sect can or dare to do. But they do not stop here. The energy of American Romanism is boundless. It out-runs the advancing tide of our civilization, so that we learn by experience the truth of the European proverb: "Discover a desert island, and a priest is waiting for you on the shore." It is dotting the western prairies with churches and convents, and religious houses. An article in a recent magazine informs us that an American "saw, two years ago in Rome, a better map of the country west of the Mississippi than he ever saw at home, upon which the line of the Pacific rail road was traced, with every spot dotted where a settlement would naturally gather, and a conjecture recorded as to its probable importance." The 4,000,000 of blacks in the South, just in the transition state from slavery to freedom, susceptible to any influence that comes clothed in the garb of kindness, offer an inviting field, and Romanism is not slow to recognize the fact and turn it to account. A teacher of the American Missionary Association in Texas says, that the greatest evil he has to contend with is the Catholic influence at work among the people. A biography of Peter Clavers, a Jesuit missionary, has recently been published, detailing the wonderful sacrifices he made to preach the gospel to the blacks, as proof that the Catholic Church was the earliest, and is the truest friend of the negro.

Perhaps, on the basis of facts like these, the Romanist is not so far wrong in drawing the conclusion, which an able writer in the *Catholic World* thus expresses:

"To purchase this vote unscrupulous politicians are willing to pay any price; and those who control it are by no means scant in their demands—always asking and receiving that which will tend to the advancement of Catholicism. In 1866 the Legislature of New York voted for Romish institutions \$120,000. This very month an attempt was made to pass what was known as the Assembly Bill No. 606, by which the State was to appropriate some \$70,000 for the churches of Saint Bridget and Saint Michael, and a long list of sanctified impostors. That bill failed, but the same day what was known as the 'City Levy Tax Bill' passed by a large majority, giving them an even larger amount. They hold, by special grant, a lease of land on Fifth Avenue, valued at nearly two millions of dollars, for 99 years, at a ground rent of one dollar a year. You say this is New York; but go as far west as Idaho and Colorado, and you find the Legislatures of each appropriating \$80,000 each for Catholic schools. The Catholics themselves are mostly of the poorer laboring classes; but they find themselves in a position to demand—and do demand and receive—from the Protestants of America, vast sums to defray the enormous expenses of their growing establishment. They find money for foreign needs, sending—as they did last year to the Pope—nearly \$3,000,000. When the Legislature fails them, they search out other ways of bleeding the community. They placard the streets with posters of proposed charities, and call upon all to aid them in building their hospitals and asylums, and refuges—and failing in voluntary subscriptions, they bully men with threats of withdrawal of patronage

if their demands are not met. And yet every sane man knows—or ought to know—that every dollar given to that cause goes as really to the up-building of Romanism as though he dropped it, with Peter's pence, into the Pope's strong box. But the Catholic wants money, and money he must have, and the money he gets, and in such profusion that the church has always something laid by in store for anticipated wants, till "it has become a question of no small moment as affecting the public interest, to what use this vast property, growing so rapidly, is by and by to be put." In a land where so many public men are vendible commodities, always up to the highest bidder, the gravest changes in the social order are by no means impossible.

The growing aggressiveness of Romanism has been perhaps most distinctly marked in its attempted interference with systems of public education. Commencing with the outbreak in the Boston schools in 1859, there has been ever since a constant clamor for sectarian schools, or at least, a banishment of Bible-reading and prayer from the list of school exercises. The disgraceful measure of success which has attended this movement is too well known. No scholar now need commit the sin of reading from the word of God, or joining in the recitation of the prayer which our Lord taught his disciples, if priest or Catholic parent forbid. The Protestant child may be compelled to this exercise; the Romanist is a privileged character and may do as he pleases. The effort is to be continued until all recognition of God is banished from our schools; some of which here, in Massachusetts at least, were established for the very purpose of guarding against the wiles of the papacy, a fact which those who are interested may find by referring to paper 682 of the Colonial Record.*

Yet, judging of the future from the past, Catholicism will probably carry its point, if not immediately, sooner or later, for they are full believers in the truth of the saying, "Patient waiters are no losers." All the signs of the times point to a day—and that not far distant—when the great bulwark of the papacy will be free, Republican America. I am quite well aware that to some the statement will seem absurd. One who ventures to make it will hardly be credited with the gift of prophecy. But taking the facts as they already are, what more will the supremacy of the papacy be than the logical result of these acknowledged premises? It is not to be barred by calling it an impossibility, and styling those who fear it alarmists. Men ridiculed the idea of secession, and while they laughed disruption came. They scoffed at the idea of civil war, and even while they scoffed the signal-gun thundered, waking the echoes from Maine to California, till the land trembled as though shaken by the right arm of Omnipotence. They sneered at men who spoke of prolonged conflict, and yet battled

*Extract from Colonial Record, paper 682: "It being one object of yeould deluder, satan, to keepe men from the knowledge of ye Scripture as in former times by keeping ym in an unknown tongue, so in these latter times, by perswading from ye use of tongues, yt so at least ye true sence and meaning of ye original might be clouded by false glosses of saint-seeming deceivers;" (a palpable allusion to the Douai version) "yt learning may not be buried in ye graves of ye fathers in ye church and commonwealth, ye Lord assisting our endeavors. It is therefore ordered that every township," &c.

four years, crimsoning the sod from Virginia to the Gulf with precious blood. We have already made some costly mistakes; we need to take care lest we make another costlier still.

"But," say the Protestant indifferently, and the Catholic sneeringly, "What are you going to do about it?" There is but one answer to be made to both: *Fight it* everywhere and always, in all lawful ways, with every legitimate weapon; *fight it* till Antichrist loses heart and hope; *fight it* till it is settled beyond the possibility of reversion, that Protestantism is to rule America.

Borrow wisdom from the enemy, and meet Romanism on its own ground. The great secret of its success is its perfect organization. Let the church clothe *this* organization with a hundred-fold power and urge it to hundred-fold efficiency. Romanism buys many triumphs with its ample wealth. Let the church oppose dollar to dollar, to the full extent of its resources. Romanism scatters broadcast its false dogmas; let the church, with an unsparing hand, disseminate religious truth, with special reference to their overthrow. Mere human knowledge is not enough. The intelligence of the country will not save it. But with the enlightenment of the gospel Romanism does not consist. Christ is mightier than Antichrist. Let his apostles be before him with his enemies. Fill the whole land with gospel truth, and the victory is sure. And there are other and mightier pleadings than mine, that call you to this work. From the multitude of the long-gone ages, voice after voice rises, swelling into one agonizing cry. It comes from the dungeons of the inquisition from the Piedmont valleys, from the crushed and broken Waldenses from the streets of Paris running red with Protestant blood, from the Huguenot hearthstones, all white with the ashes of despair—from every century and clime that has felt the blighting power of the Papacy—a voice that cries to this generation: "Quit ye like men, be strong."

WORK AMONG THE FREEDMEN.

FROM a report by the General Assembly's Committee on Freedmen we take the following interesting extract. Our readers will rejoice that the self-denying efforts of devoted men are meeting with such success. With Rev. S. S. Murkland, who is a family relative, we are well acquainted. After the British Emancipation Act, he was sent out to labor among the emancipated in the West Indies. His experience there has qualified him for the field that he is now cultivating with such encouraging success. We pray that his life may be spared, and that yet more abundant success will crown his labors:—

"Rev. S. S. Murkland, of the Statesville Mission, N. C., a brother beloved, appointed by the last Assembly to preach the opening sermon at the organization of the Synod of Atlanta, began the work at Bethany, N. C., in October, 1866, under great difficulties, and carried it forward under much reproach. For a year and a half he had no place for preaching, save in his own cabin. With cheerful devotion and

patient hopefulness he has worked on. He has now seven churches dependent upon him for the means of grace and religious culture. His report on October 31st, 1868, shows a membership of four hundred and thirty-two, with four hundred and fifty pupils in Sabbath school. He received fifty-four during the quarter on examination, fifteen of these by baptism, and eleven infants baptized. There is something sublime in the vision we have of this hoary-headed man of God, far from his native land, isolated with his Christian wife from all society, laboring night and day among the lowly—counting all things but loss for Christ. Says another missionary of him:—‘Father M—— is travelling along in the land of Beulah, and we fear he will get home before we can spare him.’ The following extract from his October report speaks to the heart as well as the conscience of Christ’s followers:—‘Amidst all our cares and sorrows we are sometimes greatly cheered. During the past month we experienced one of those cheerful scenes which I will now record to you. On Friday, before the third Sabbath I left home and staid in Statesville that night, on the Mission lot, after preaching to the people there. Early on Saturday morning I started for ‘Mt. Tabor,’ thirteen miles below Statesville; got there before 11 A. M. We had two services and a meeting of session that day. Between Saturday and Sabbath we examined twenty-eight candidates, and received them all into the church, one only by certificate; fifteen of them were ‘likely’ young men, all between the ages of seventeen and twenty-five. For some months past the elders had them under their special care, and they were well instructed in the way of salvation. Prayer meetings had been regularly kept up thrice every week, and the young men became so fond of attending them, that they had one of their own on Saturday evening. On Sabbath the meetings were held in a grove. I stood up in a tent, and called over the names of the members, and requested them to come forward to the front of the pulpit or tent. Those who were not baptized in infancy were then baptized. I requested the elders to give each ‘the right hand of fellowship’ before the whole congregation. I never witnessed such a solemn scene! The old pious elders were bathed in tears, and went from one to the other of the candidates saying, ‘My young friends—lambs of Christ’s flock, may the Lord keep and preserve you, and give you grace to enable you to live to his glory. Nearly all the newly admitted covered their eyes, and I could hear the stifled sobs of each, which quite melted my soul, and the whole congregation was so still and affected by the scene that I felt it to be the gate of heaven, : surely God was in this place. If the angels rejoice over the conversion of one soul, how great was my joy to see so many of the poor despised negroes entering the kingdom of Christ on earth. Oh, what must heaven be if a taste of its joys are so pleasant here! This was indeed a soul-refreshing feast, which I can never forget until we join the Church triumphant in singing the new song. What are all the world’s joys when compared with these? Sin appeared exceeding sinful, Christ’s precious holiness lovely, and the Spirit bore witness with our spirits that we are the children of God, and heirs of an heavenly inheritance that cannot fade away. I left that place about three P. M., and got to Statesville shortly after six o’clock,

and was in the pulpit before seven, preaching from Heb. 12:14, 'Follow peace with all men and holiness, without which no man shall see the Lord.'

"I had no opportunity of getting dinner or supper, but a small morsel of bread in my pocket satisfied my bodily wants, after such a feast for the soul. I felt well and strong all the day, and came home on Monday to tell my dear partner what the Lord had done for us. She was all alone during my absence, which isn't desirable in these alarming times. But 'the angel of the Lord campeth around about them that fear him, and delivereth them.' Oh, that all men would taste and see that the Lord is good, and blessed is the man that trusteth in him! A day or two of rest at home restored my wasted energies and prepared me for services on the following Sabbath, similar to the above, but far less satisfactory. Our times of joy and sorrow are in the Lord's hand."

THE POWER OF ALCOHOL AS A LUXURY.*

IN one sense, this is undeniably great; else why the vast consumption of it as such?

The first effect is to stimulate the stomach; and by exciting the heart, too, to quicken the general circulation. This gives a glow to the system, and is pleasant to the animal sense.

Absorbed, as it quickly is, it acts on the brain; and the functions of this organ undergo exaltation. The intellect has a quicker and brighter movement; memory is put upon its mettle, and the play of fancy becomes more free. This, like the former feeling, is agreeable to one's self, and also favorable to social enjoyment; the "pleasures of the table" are enhanced. But such a state is not favorable for intellectual work, inasmuch as even with a comparatively moderate dose, the *tendency* is very decidedly to diminution of the power of voluntary control, to the *perversion* of intellectual perception, to the confounding of judgment or reason, to the abasing of all moral principle, and to the arousing of animal passion and desire. The *tendency*, I repeat, is *always in this direction*; and, therefore, it becomes at once apparent that such a luxury must always be indulged with no little risk to the moral and intellectual health of the indulger; while the considerations in which we have already been engaged, make it abundantly plain that the danger to his physical estate is at least as certain.

And, besides, this excitement is not got for nothing: it is purchased; and part of the price paid is *reaction*. There is first the "play," and then the "reckoning." "Mine host," moreover, proves a most exacting and relentless creditor; not one item of his claim in full will he forego; sooner or later the last farthing must be paid up. The stimulant effect, having in due time passed away, is succeeded by a sedative one; and the heart that had just been enjoying alcoholic gladness, finds alcoholic sadness sternly awaiting it, with all the certainty of sequence between cause and effect. For the mercury of the animal

*From "Alcohol: Its Place and Power." By James Miller.

pneumometer, when raised by the unnatural heat of spirit of wine, does not, on the removal of this, fall back to the old level from which it rose, but *sinks lower*; and the more sudden and great the rising, the greater and more permanent is the subsidence. So that were the luxurious bent on avoiding the marring of their pleasure, they behaved to take their alcoholic luxury in small quantities, and frequently repeated—every hour or so—as physicians give their alcoholic medicine in treating disease. That would be the only intelligible plan, at least, of endeavoring to grasp the flower without the thorn; and, after all, it would fail—the law of tolerance proving fatal to it. What succeeds in producing and maintaining a certain effect in the case of disease, is by reason of its success *then* all the more certain to fail when applied to the condition of health.

Taken in large quantities, in what is ordinarily called excess, these evils of alcohol are all aggravated. Reaction is great. The man that in his cups was the bravest and the best of fellows, the happiest and heartiest of good companions, is the most miserable wretch alive next day; and by this state of absolute "horror," is driven to seek a mercurial elevation once more, by a fresh purchase of the same article—on each occasion at a higher and higher price. By a depraved and ruinous instinct, the man looks for the antidote in renewal of the poison. "When shall I awake? I will seek it yet again."

This luxurious attainment of pleasure is not like that which comes by food to the hungry, rest to the weary, or draughts of cold water to the thirsty; a thing to be had always on the same terms day by day, and never palling by repetition. What both gratified and satisfied to-day, may do neither, and certainly will not do both, six months or a year hence. The brain gets hardened—actually hardened—by alcoholic saturation; and, in like manner, though not so literally, the constant use of alcoholics, even in moderate quantity, tends to harden the system to their effects; so that the longer they are used, there is a growing necessity for a greater amount in almost each successive dose in order to obtain the desired result—until the whole system become, so debilitated and depraved, that but a small quantity suffices to produce inebriation. Such is the *tendency* in all cases; and in the great-majority of cases—in all, indeed, when there is not the restraint of high moral principle and habitual self-command—it is realized.

And yet again—if once habituated to this indulgence, even to a moderate extent, daily, it becomes enslaving. As in the case of tobacco, it grows into a necessary of life—a luxury in one sense no longer—and cannot be laid aside without an effort; such effort implying not only the loss of pleasure and comfort, but the invasion of discomfort and pain of no slight amount and degree.

Thus we see that the power of alcohol as a luxury, though in one sense undeniably great, is not free from most serious qualifications: a power to free, with a power to enslave; a power to gladden, with a power to sadden; a power to raise animal enjoyment, with a power to depress what is best in the mind and spirit; a power to impart a temporary sense of increased health and vigor, with a power of all the while sapping and undermining both. And it falls to be the duty of every

sane man to weigh these matters gravely; the boon with the bane, the purchase with the price, the pleasure with the penalty.

Men in health and comfort have no apology for adopting or continuing such a luxury, if, after calm consideration of the subject, they have been brought to an intelligent conviction that the evil overbalances the good. For the miserable in mind and body, we can at least find, if we cannot admit, an excuse. He has a strong temptation, and a bitter experience tells him he can secure a temporary success. "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy heart. Let him drink and forget his poverty, and remember his misery no more." But here again Scripture is often "wrested" to their "own destruction." They will interpret this literally, at least they act as if they did so; as if the "forgetting" of poverty, and the "remembering of misery no more," were final and conclusive. They are lulled into a pleasant dream, but the dream is not forever; sooner or later they must awake, and the dread realities of their lives are all the more dreadful when thrown into sudden contrast with the delusive dream. Alcohol, in this respect, is Satan's chloroform.* For his own ends he drugs men with it, or lets them drug themselves, when pained and miserable; for a time they not only forget their dullness, but are borne away into regions of happiness; but, as the influences of the drug cease, the pain and the misery return—too often with a redoubled poignancy. If they would be rid of their evil, they must have done with such deceitful palliatives, and brace themselves to face the only legitimate cure.

CHRISTMAS-KEEPING.

NEW YORK, Dec. 29th, 1868.

MESSRS. EDITORS—The following is copied from a secular paper of the day. I send it to you for insertion in your periodical, as it may enlighten at least some of our church members, as to the origin and practice of Christmas-keeping, a practice into which some seem very gradually to slide. This is evidenced by the dressing up our school-rooms with evergreens on the 25th December, which, at least apparently, is an aping of the old pagan customs practiced in honor of their false gods. But let a disinterested person speak, not me.

"Christmas, as we now have it, and as it has been kept in Europe for more than a thousand years, was unknown to the early church, and those of our readers who are not over-learned in ecclesiastical history will be a good deal confounded when they learn that nearly all the secular ceremonies which belong to the festive part of Christmas are

* Carrying out the surgical illustration here, let us ask what is the operation performed by this enemy of mankind, while his patient is made for a time senseless to the pain? Not the excision of any morbid and malignant growth; not amputation of a member which, through injury or disease, has ceased to be useful, and become injurious to the system; not the use of the cautery for the cure of any disease either of body or soul; but excision of the better part of the mental nature, amputation of moral control, and the searing of the conscience with a hot iron—not done all at once, but at many sittings; the foolish patient "etherized" all the while.

barbarous in their entire origin and history. The northern nations were a wild, imaginative people—dwellers among the mountains, and companions of the thunder, the lightning and the snow. Before their conversion to Christianity they had created their own gods, and heaven and hell. They had their festivals at the beginning of the year, in honor of their gods; and the early Christians, finding it impossible to break up this long established frame-work of superstition, incorporated it into the Christian ceremonial; or rather, perhaps, let the Christian truth into these old pagan symbols. The mightywassailing of ancient times, which belonged to Christmas, was a part of the worship of Oden, the Jupiter of the Scandinavian mythology. These Norsemen were the grandest drinkers ever known on the earth. They would never have turned Christians if they could not have perpetuated their drinking customs. They were bred and born, and they lived and died drinkers, and they went to Valhalla, where the gods got drunk every day, and had to be corrected every now and then by Hiemdal, their St. Peter of the celestial gate.

“So instead of pledging Thor and Woden in their cups, they pledged Christ and the Virgin Mary, and got drunk all the same, which was the climax of their religion. The origin of our eating and drinking customs at Christmas, as well as that of the visiting, lies far in the period of pagan idolatry, when they burned great fires on the altars of their gods, and slew great numbers of oxen and sheep which they ate to their honor. It is curious to consider, as one sits by the blazing yule-log on Christmas eve, that pleasant as the bright fire is, and delightful as are the old family associations connected with it, it is, after all, an interloper into the Christian mysteries and festivities, and that for thousands of years before the Christian era it was burned on the mountain tops in the sacred fires dedicated to Thor and Woden. More curious still, perhaps, is the fact that the pale green mistletoe, with its viscid berries, is the sacred plant of the immemorial Druids, which they cut from the oak with a golden knife and so much solemnity of preparation, each priest dressed in long white robes, and bearing the salver upon which alone the sacred plant must fall, and then carried it to the adytum of the stone temple in the oak grove. It was a medicinal plant, and there seems to have been some phallic quality attributed to it. Hence that symbolic ‘kissing under the mistletoe,’ which has survived the ruin of that most ancient and venerable order of priesthood.”

J. M.

CHURCH EDIFICES.

WE are glad to see that more attention is being given to church edifices, to make them beautiful and attractive. They are called the houses of God; and to all things of creation the great Architect has given the forms and lines—the curves and the colors of beauty. The divine mind produces what is beautiful and delights in beauty, and, therefore, if we would dedicate anything to his use we should make it,

as far as possible, what he would wish it. This much we would do in any gift of friendship to one we love, and no less should we do to one who has a claim upon all our affections.

The uses of a church edifice demand that it should be beautiful. In hatred to the Catholics and in opposition to the Episcopalians, who have erected so many gorgeous temples in Europe and America, the Puritans and others formerly built the plainest and most unpretentious structures. The Quakers and some others do so now. The depressing and chilling aspect of many of the old churches is deemed a sufficient justification for any person, who is not under special obligations to attend church, in keeping away. Many of them are the worst looking buildings that can be found; and, as though that was not repulsive enough, they planted them in graveyards and surrounded them with dead men's bones, making them "scare-crows" to children, who in their earliest years should be taught in them.

There is no excuse for extravagance and waste in religious service more than elsewhere; but those who most profess to love God should not ask him, who is the author of all bounty, and has not willingly created one deformity in nature, in a special manner to visit them in places to which they would not invite their earthly friends, and from which one is glad to get away as soon as possible. The house of God should be as inviting as possible, and as beautiful as a generous use of the means of the public will allow, that it may attract all within the influence of the means of grace, by which it is hoped that sinners will be turned to repentance. Let the very building impress all who come within its gates with the fact that the ground whereon he treads is holy ground. Let it be surrounded with what is pleasant to the eye.

But, after all, not the house, however appropriate, can answer the end; no, nor the music, though all the instruments of Solomon's temple combined with all since invented should aid the sweetest voices; no, nor yet the minister, though he should have the love of John, the fervor of Peter, the logic of Paul, and the eloquence of Apollos. With the people rests the main work. They must make the services of the sanctuary inviting by their cheerful words and kind acts and beautiful lives. There should be no repulsive spheres in a church. The poorest wayfarer should be welcomed to the best seat, and the sojourner and the stranger—the child of God, though he be erring and sinning and every day falling—should be made to feel as did those at the transfiguration on the Mount—"It is good to be here."

People don't go to meeting—the churches are empty—the means of grace rejected, we are told. Who is to blame? Have you invited them? In your business, for six days in the week, you ran after them when a bargain could be had. You stood on the corner of the streets when a dollar was to be made. You registered their names on the lists and paid their taxes when their votes were wanted. Have you done as much to lead them to the altar and point them to heaven? Where are all the baptized children that the churches covenanted with God to direct in holy ways? Where are all the children taught in the Sabbath schools? Who has checked them on the road to death? Who has tenderly cared for them in the spiritual dangers? The father

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who presented them to God, or the mother who said, "I give this child to God," may have passed on to the other life, but what have those done to fill the place of father and mother and friends, who internally when standing in their seats, responded to the words of the minister, as he dropped the water on their innocent brows? And here come others from abroad—strangers among strangers—who says welcome? who gives welcome?

There are faith and works. When we make the church more attractive than other places, people will go to it. When we show in our actions and lives love for others, it will beget love in others, and it will be returned to us, for this is the law of nature—the law of God. All people associate with their friends, or those who appear to be their friends; and they will seek them in the church if they think they have them there; if the members have extended kind acts to them during the week—friendly acts, indicating a desire to make them happy, to promote their good—temporal and material as well as religious and spiritual. People love to go home. The church should be a home, where kind friends are to be met, where the minister is to be the father, the priest, and the members, brothers and sisters, and all bound in bonds of affection, looking to God. There is no need of empty churches, and there is no need of a want of interest in religion, if those who constitute the churches use the means within their power to make them attractive.—*Newburyport Herald*.

THE SIX DAYS OF CREATION.

THE commonly received history of the creation may be thus summarily stated: "It pleased God the Father, Son, and Holy Spirit, for the manifestation of the glory of his eternal power, wisdom and goodness, in the beginning, to create or make of nothing, the world and all things therein, whether visible or invisible, in the space of six days, and all very good." Among the many Scripture passages which authorize and sustain this view of the subject, the following may be mentioned, viz., Genesis, ch. 1; Exodus, 20:8-11; Job 26:13, 33:4; Psalm 104:24; John 1:2-3; Romans 1:20; Col. 1:16.

The ancient heathen philosophers generally denied the world was created from nothing, their favorite maxim being, "*Ex nihilo, nihil fit*," (no substance or thing can be made from nothing.) Some of them maintained the existence of two eternal principles: An active spirit (God) and passive matter. That this eternal spirit, operating upon eternal matter, formed the present visible world; and that the souls of men, as well as angels and other spiritual beings, were not *created*, as the Bible teaches, but are emanations from the eternal spirit. Others, with some modern atheists, denying in like manner that the world was created, held that the present order of the world is the fortuitous result of certain *vital forces*, or laws of nature, operating upon a heterogeneous mass of atoms, which have always existed.

Modern geologists, adopting similar principles of philosophy, (?) deny the doctrine of the creation of all things *in the space of six natural days of twenty-four hours each*. They affirm that the present condition of the crust* of the earth is the result of agencies that have been in operation for unknown thousands of years. That, therefore, the world is much older than would appear from the record of Moses, literally understood. And that the "six days" of creation are not literally six days of twenty-four hours each, but designate, figuratively, six great successive periods of many thousands of years each.

To this theory of the geologists, we prefer the grammatical and literal sense of the inspired narrative of Moses, as simple continuous history :

1. Because this sense is the most obvious and natural.
 2. Because there is no reason stated or alluded to in this narrative, nor the least hint suggested in any part of the Scriptures, why it should be understood in a metaphorical, symbolical or mythological sense. But, on the contrary, there is expressly used in connection with the fourth commandment (Exodus 20:8-11), a form of expression which imperatively determines "the six days of creation" to have been six natural days of twenty-four hours each.
 3. While we know perfectly the philological principles necessary to explain the language of the inspired narrative of the creation, we do not know certainly the nature of the principles necessary to explain all the admitted facts of geology.
 4. That while we admit all the facts of geology, we must carefully distinguish between those facts and the theories commonly framed by the geologists to explain them. The facts, as they exist in the earth, do not explain themselves as to the length of time required to accomplish them, and we are not warranted, in accounting for those facts, to adopt a theory at variance with the clear and long admitted sense of an authentic record.
 5. Because there is no principle of any natural science, ascertained and admitted by the learned, which renders impossible the accomplishment by natural means of all the phenomena of geology, within the historic period of 6,000 years, commencing with "*the six natural days of the creation.*"
 6. We are not certain that we have discovered all the phenomena of geology. The bosom of the earth may still contain others, far more interesting and astonishing than anything we have yet discovered, and which, when compared with what we already know, may furnish an explanation of the whole subject, in accordance with the historic narrative of Moses, as heretofore commonly understood. It is the part, therefore, of sound philosophy, no less than that of humble piety, to seek more light upon "*the facts of geology,*" while, with respect to the word of God, we continue in the old paths of safe and simple truth.
- Carter's *Elements of General History*.

*The outside portion of the earth, about twenty miles in thickness.

MISSIONARY.

SYRIA MISSION.

ALEPPO, December 22, 1868.

MESSRS. EDITORS—Your magazine continues to come regularly, and is always welcome. I would be glad to entertain your readers with something new, but I have nothing new to write. Still, with even this drawback, I must not maintain too long a silence; for there are certain classes of people who are not always allowed, when they have nothing to say, to say nothing.

For more than a month past the weather has been for the most part rainy and chilly and the streets very muddy. This has wrought some diminution of our congregation, which was very small at the best, and also of the girls' school. On the boys' school it has made no impression.

In the autumn I instituted a week evening meeting, to be held once a week, in my own house, and the houses of a few others who frequent our public services, and more or less sympathize with our work. In these meetings we read some portions of Scripture and discuss them and such questions as may arise out of them, either directly or incidentally, in a colloquial style, without formality and without restraint, and then close with prayer. This I did, not only that I might have this additional opportunity of turning to divine things and things connected with salvation, the thoughts of those who are accustomed to attend preaching and Bible class on the Sabbath, but also in hopes that these meetings would draw out some who have a reluctance to attend the more formal meetings of the Sabbath. Well, for the first few evenings, we had at these meetings eight, ten or twelve persons; but, so feeble was the interest in them, as soon as the weather became unpleasant they ceased to be attended by more than from four to six, and so continue. Still we don't give them up, for in themselves they are very pleasant, and they may, by perseverance in them, come to elicit an interest some time. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper either this or that, or whether they shall both be alike good."

About an hour ago I had a call from a poor fellow—a Maronite—who makes a precarious living for himself and family by going from house to house and teaching a few children to read, and occasionally, or rather I should think very frequently, soliciting alms. With the latter object he calls on me at intervals, perhaps once a month, or once in two months, and he mostly gets something, but never as much as he wants. After salutations passed and returned, he commences to assail me with words of unmeasured eulogy—"O Khowaja, there's nobody like you." Upon my asking him what great thing I have done, he replies: "You walk uprightly, and live according to the gospel." After this branch of his discourse (which it was of no use to attempt to arrest), I asked him if he had read a pamphlet which I gave him when he called on me before—a sermon which I had published on self-

examination and the marks of a true Christian—and he said he had, and found it all true. I then asked him whether he could tell me anything he had read in the pamphlet, and he said he could not; it had all escaped his memory. I asked him of what use it was to read a book if he retained nothing of what he had read; whereupon he turned the conversation to what was uppermost in his mind, viz., his deep poverty and his present wants. I told him that if he would trust in the Lord and repent of his sins, he would get all that he needed, reminding him of the Saviour's admonition, "Seek first the kingdom of God," &c. He objected that he had a family of five or six children depending on him, and I replied that he had the more need to trust in God, taking Christ at his word, when he said, "Come unto me all ye that labor and are heavy laden," &c., and that if God took care of the brood of the ravens, he was not likely to forget his own children; and above all, that after Christ had shed his blood for them, he would not certainly withhold from them necessary things, which cost him nothing. He said the times seemed to be changed since Christ had said those encouraging things. I told him that the times had no doubt changed, but that Christ had *not* changed, being the same yesterday, to-day and forever. He said that, after all, he had noticed one thing which greatly perplexed him, viz., that one set of people were unwearied in prayers and masses, &c., and were destitute and straitened, and another set were equally given to cursing and blasphemy and the like, and lived at their ease. I told him that there was more wickedness in the prayers and masses of the people whom he thought pious than in the cursing and blasphemy of the others, and that the masses that were said in Aleppo, and the attendance of himself and others on them, were enough to bring down the wrath of God on those concerned in them, without anything else; to which, of course, he expressed his assent, as though the sentiment had been quite his own. At last he said he was trusting in Christ, and I told him he was not, and urged him at once to abandon his idolatry and superstition and self-righteousness, and all his wickedness, and give himself up to Christ and to the service of God. Then he rose up to go, and I gave him a piastre (for he is really very poor), which emboldened him to ask a very particular favor, which was, that I might give him enough to enable him to pay a debt of ten piastres, for which he was being pressed. I told him to go to all the priests in Aleppo, and that if every one of them gave him a piastre he could easily pay his debt. He said the priests would n't do it, and I told him that those who did not provide for their own had denied the faith and were worse than infidels, and that, for my part, I came to Aleppo, not to teach men to trust in me, but to teach them to trust in God; whereupon he took his leave. It was not the first time that I held the like discourse with him; but, for aught that I can see, I might as well have talked to a stone. Yet this poor fellow is perfectly familiar with the letter of the New Testament, in fact he has the greater portion of it by heart. But he is a fair sample of those with whom we have to do in Aleppo. You and your readers will see the necessity of importunate prayer on behalf of Christ's work here, that the Lord would pour out his spirit on these multitudes lying enchained

in spiritual death, and, if need be, dispense to them startling providences, that they may become open to conviction of sin.

I had intended to mention other instances illustrative of the character of the people here, and of our intercourse with them, but I must forbear at present, as it is nearly the hour at which letters have to be sent to the post office.

Yours, in the gospel of Christ,

R. J. DODDS.

The intelligence from Latakiyeh is down to 11th December. Mr. Beattie says:

"We have the following schools in operation in the mountains, at present, with the following teachers and number of pupils: B'hamra, Asaad Canaan, 13 scholars; Bitally, Ibrahim Khalaiffy, 14 scholars; Kardaha, Saleem Khalaiffy, 13 scholars. On the plain: Gendariyeh, Usuf Gedeed, 12 scholars; Misheriffy, David Makloof, 8 scholars. Beside these we have Saleem Saleh, stationed at B'hamra, to take the present oversight of the schools, and to do, at some time, the work of an evangelist, by reading of the Scriptures on the Sabbath, and imparting such instructions during week days, in his intercourse with the people of B'hamra and other places, as opportunity may afford. We have also a Turkish teacher employed, till such time as we can bring down the Ansariyeh boys. He is a converted Turk, from Constantinople; was obliged to flee to Egypt on account of the persecutions of his friends, the year of the cholera; he came to Syria, and finally to Latakiyeh, where he has been residing for more than a year, now at my private expense chiefly. He has on all occasions shown himself a worthy man, both with us and in the society of others. He assisted with us at our last communion, and has at all times justified by his exemplary behavior the confidence we reposed in him. We think the Turkish necessary to the Fellaheen, to enable them to cope with their oppressors."

Dr. Metheny had been absent for some time on a professional visit to Tripoli. Mrs. Metheny and children had accompanied him.

WASHINGTON MISSION.

BALTIMORE, Dec. 17, 1868.

DEAR MR. MILLIGAN—I was in the Mission school at Washington on Tuesday of this week, and am satisfied that the Mission has never been in so prosperous a condition as at this time. Being so near to Washington, I am perhaps as well acquainted with the Mission as any one else not personally connected with it; and I am sure the closing of the schools at the present time would be a positive misfortune. The music, order and attention on the part of the children were admirable. Although there are a great many children there, and all of these are poor, yet you find in them a cleanliness of person and dress, an intelligence in their faces and a devotion to teachers that will compare very favorably with other schools. From the note of the Secretary in the

last magazine, it seems there is danger of the suspension of the Mission, if the church is not more faithful in contributions. There is no city school nearer to the Mission buildings than E street, and this has not the capacity to admit but a very small number of those that would be turned out of doors if our own school were closed at the first of the year. Certainly the people who so generously aid God's work in other fields, will not desert this one at a time when it promises so well. If we can with such ease and unanimity sustain in a foreign field a band of missionaries, devoted and zealous, can we not do as well for a missionary band in Washington, equally enthusiastic? Some of these people have already professed faith in Christ and attachment to the principles of the Covenanting church. If we should never make a Covenanter, we owe them influences that will cultivate, elevate, refine and Christianize. Gen. Howard was in this city this week, and invited the ministers of the M. E. Church to meet him, and asked them to promise the aid of the church in the organization and support of schools among the freed people, when now the Bureau is about to be dissolved. Will we desert this work when other churches are just entering on it? We hope not.

Yours, very truly,

W. P. JOHNSTON.

ECCLESIASTICAL.

EXTRACT OF MINUTES OF ILLINOIS PRESBYTERY.

PRESBYTERY met at Elkhorn, October 28th. Rev. J. Crozier was chosen Moderator for the ensuing year. All the members were present except Rev. D. J. Shaw. Delegates were present from all the congregations except two. Mr. John Hood presented an exercise and additions on Rom. 6:1-4, and read an essay on the New Light division of 1833, which were heartily sustained. Rev. D. S. Faris was appointed to moderate in a call at Old Bethel.

The following resolution was adopted:

Resolved, That this Presbytery entirely disapprove of what is technically called "lay preaching," and warn the people under our charge against it.

The following appointments were made:

Princeton—Crozier, November 1st and 2d; James Wallace, November 3d; John Wallace, February 1st and 2d, 1869; D. J. Shaw, April 1st and 2d.

Old Bethel—W. F. George, November 2d; W. W. M'Miller November 1st; and dispense the sacrament assisted by J. M'Cracker A. C. Todd, December 1st; R. B. Cannon, December 3d and 4th, and January; John Wallace, February 3d and 4th, and March.

Quite an amount of routine business was harmoniously dispatched.

The National Reform Association of Southern Illinois had appointed Rev. J. Wallace field agent for the ensuing half year. The labors of Mr. Wallace during the past year were approved, and his time granted to the Reform Association, according to its request.

Our congregations were instructed to pay their contributions for this cause to Mr. James Hood, treasurer of the association.

A vote of thanks was given to the ladies of Elkhorn congregation, and of the village of Oakdale. This village, in a romantic locality, has been built specially for the accommodation of the fine new church which the congregation has just completed, and for educational purposes, with perhaps some ulterior reference to the material world.

The court adjourned to meet in St. Louis on the third Wednesday of April, 1869, at 10 A. M.

W. F. GEORGE, *Clerk.*

OBITUARY.

DIED, in Newburgh, New York, August 27th, 1868, after a lingering illness of two years and four months, JENNIE, only daughter of Hugh and Catharine Robinson, aged 21 years, 2 months and 1 day. From a child she was active and apt to learn; the entire book of Psalms she committed to memory four times, together with the Larger and Shorter Catechisms, and with such accuracy did she retain the knowledge of the Psalms, that during the length of her protracted sickness she could engage in family worship and other devotional exercises without referring to a book. Her seat in the prayer meeting and house of God was seldom vacant when able to attend. The habitation of God's house she loved well. At the age of sixteen she became a member of the church by profession, and in all instances she conducted herself as became her personal dedication, and walked in all the commandments and ordinances of God blameless, and while she had a desire to live, if the will of God, yet she was willing to depart and be with Christ, which is far better; and although her affliction was protracted, and at times she had a good deal of suffering, yet a murmur never came from her lips, she was so much afraid to offend her kind and loving Saviour who had done so much for her. As the time of her departure approached, she exhorted several of her youthful companions to betake themselves to Christ Jesus, and to remember their Creator in the days of their youth, for what could the world do for them when they would come to a death-bed? But it has pleased our heavenly Father to leave us childless, but not hopeless. She was a kind and affectionate daughter; and while we as her parents mourn her absence, we comfort ourselves with the thought that what is our loss is her unspeakable gain, and we hope that the companion so much loved here has entered the company of the blessed, and the voice that loved so much to praise God on earth, has now joined with that company that cease not day nor night to praise God in his holy temple.

COM.

Covenanter (Londonderry) please copy.

A POOR guilty sinner I know myself to be; but I believe that those who kneel at the foot of the cross, with this sincere confession, will never be cast out, if they look to the cleansing blood of Christ for their sole ground of pardon and acceptance.—*Archbishop Langley.*

BOOK NOTICES.

FROM the Presbyterian Board of Publication, Chestnut street, Philadelphia; Third avenue, Pittsburgh:

ULRICH ZWINGLI, THE PATRISTIC REFORMER. A History. By the Rev. Wm. M. Blackburn.

No one of the Reformers has been more frequently and persistently misrepresented than Zwingle. The great lesson his life is made to teach is simply never to let religion and politics have anything to do with one another. His death is generally regarded as a commentary on the declaration of our Lord, "They that take the sword shall perish with the sword." His holy life, his correct views of truth, his zeal, his manly independence, are almost forgotten, or at least but seldom mentioned. This is owing entirely to a lack of information in regard to the man, his character and work. For the better we become acquainted with him, the more we learn of his views of gospel truth; the more are revealed the inner workings of his mind, the more we see in him to admire. None of the reformers in some respects are more deserving of admiration than he. This work is a condensed history of the life and labors of Zwingle, and presents the reformer, in general, in a true light. The author has endeavored, and with considerable success, "to set forth the man and his friends, as they grew in piety and labored together in studying the Word of God, teaching and preaching the truth, and restoring the church to the foundation of Christ and the Apostles."

ROSA. By Madam E. DePressensé. Translated from the French for the Presbyterian Board of Publication.

The object of this writer, as we infer from a hurried examination of the volume, is to show how trust in God will sustain under trials, be rewarded after trials, and lead those who have such a trust, after any special exhibition of divine favor, to "Live to God."

JUVENILE STORY BOOKS. Series I. Little stories illustrated in a manner that will make them very interesting to little folks.

We have received the Prospectus of the *Christian Quarterly*. The first number of this new magazine is advertised to appear in January. The managing editor is W. T. Moore, Cincinnati, assisted by W. K. Pendleton, I. Errett, R. Graham, and J. Munnell.

We receive regularly *The Covenanter*, the organ of our brethren in Ireland, and *The Reformed Presbyterian Witness*, the organ of our brethren in Scotland. Both magazines are edited with ability. We would be glad to know they have a large circulation on this side of the Atlantic.

The January number of *The Family Treasure*, published by the Western Tract and Book Society, Cincinnati, has been received. In both matter and appearance it is good. The publishers are endeavoring to make the magazine first-class. We wish them success. The same Society publishes *The Christian Press*, one of the best school papers of which we have any knowledge.

RECEIPTS FOR THEOLOGICAL SEMINARY.

CURRENT EXPENSES.

1868.	
Oct. 5,	Allegheny congregation,\$ 62 28
	Tonika branch Muskingum congregation, 4 50
	Mrs. Steel, Allegheny congregation, 50
12,	New Alexandria congregation, 26 60
	Second Philadelphia congregation 40 13
15,	Ramsey congregation 22 25
	Utica congregation 13 40
30,	Craftsbury congregation 15 00
	Bloomington congregation, 46 00
Nov. 3,	Rev. A. C. Todd, interest 8 00
	J. Steel, 6 00
	R. Bowden 14 70
6,	Second Miami congregation, 20 00
	Utica congregation, 12 40
11,	Second Newburg congregation, 23 24
	Bethel congregation, 22 05
16,	A Tenth 8 00
	Boston congregation 36 75
	First Philadelphia congregation 93 30
Dec. 4,	Stanton congregation 7 00
	Washington congregation 3 55
	Atcheson bequest 62 50
5,	Gold Coupon. 195 00
	Premium 70 20
	Stanton congregation 7 50
9,	Beaver congregation 15 00
	Collected by James M'Cartney, 17 50
12,	Bethel congregation 2 00
	Cedar Lake congregation, a tenth 12 00
1868. ENDOWMENT.	
Oct. 31,	Estate of Robert Craig 25 00
Nov. 21,	Robert Mackie, per Rev. S. O. Wylie 75 00
4,	Robert Bowden, per Walter T. Miller 20 00
1868. LIBRARY.	
Dec. 4,	Bethel congregation, per W. Brown, Philadelphia.... 6 10

D. GREGG, *Treasurer*,

No. 97 Wood street, Pittsburgh, Pa.

WANTED—At Walnut City, Iowa, a doctor, a merchant, a blacksmith and a shoemaker.

RECEIPTS FOR FOREIGN MISSION.

1868.			
Nov. 24,	Mrs. Molly Lening, Denver City, Colorado T., per Rev. S. O. Wylie.....	\$ 5	
25,	Ladies' Missionary Society of First cong., Phila, per Miss Susan R. Wilson.....	50	
Dec. 2,	Millers' Run cong., per David Gregg.....	42	
	David Gregg, Allegheny cong.	25	
8,	Collected by a little girl of Ekhorh, (Ill.) cong., for little girls in Syria, per A. T. Kennedy.....	1	
	W. G. M. Keown, Iowa, per Dr. Sprout,.....	2	
	A. G. McKeown, do. do. do.	1	
7,	Rehoboth cong., Iowa, per F. Sampson,.....	30	
9,	Wilkinsburg cong., Pa., per Wm. Willis,.....	100	
	Rushsylvania cong., per W. Wright,.....	36	
	Second cong., Philadelphia, per Wm. Walker.....	500	
	Londonderry cong., Ohio, per Rev. J. A. Thompson....	20	
11,	Walton cong., N. Y., per R. D. McDonald,.....	66	
	Utica cong., Ohio,.....	\$45 00	
	Ladies' Missionary Society of do.,.....	10 00	
		\$50 00	
	Less express charges.....	75	
	Total per Wm. Stevenson, Treasurer,.....	49	
	Allegheny cong., Pa., per John Caldwell,.....	61	
	Beaver cong., Pa., per John Caldwell, ..	22	
14,	Miami cong., Ohio, per Rev. J. L. McCarney	30	
	Sharon cong., Iowa, per A. W. Gavin,.....	50	
	A. P. Hensligh, Morning Sun, Iowa,.....	10	
	Davenport Society, Iowa, per James Stuart,.....	30	
15,	West Hickron cong., N. Y., per J. T. Mahaffy,.....	15	
17,	Brookland Branch of Brookland and North Washington cong., per Rev. R. Reed.....	12	
18,	East Craftsbury cong., Vt., per Rev. A. W. Johnson, ..	35	
19,	Church Hill cong., Ill., per Alex. Campbell.....	35	
	Cincinnati cong., Ohio, per J. T. Thomson,.....	200	
	Allegheny cong., Pa., per Jno. T. Morton, (additional)...	10	

RECEIPTS FOR LITERARY FUND.

1868.		
Dec. 11,	Beaver cong., Pa., per John Caldwell,.....	\$5 0
19,	Church Hill cong., Ill., per Alex. Campbell.....	3

WILLIAM BROWN, *Treasurer*, 1635, Locust street
Ans. In the last number \$12.50 is acknowledged from Cedarville congregation, Ohio, dated 19th November, which should have been \$13.20. W. B.

RECEIPTS FOR SOUTHERN MISSION.

1868.		
Dec. 1,	Cedarville, Ohio, per R. McMillen.....	\$ 5 0
11,	Cedarville, Ohio, per Rev. S. Sterrett	13
	Jackson's Branch, for Freedmen's Mission, per Rev. J. M. Faris.....	13 0
	DANIEL EUWER, <i>Treasurer</i> .	

Ans. No acknowledgment for money received will be made until the April number, so that subscribers who forward the amount of subscription need feel no uneasiness if the date on their magazine is not changed till then.

Reformed Presbyterian

AND

Covenanter.

MARCH, 1869.

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THOMAS SPROULL,
JOHN W. SPROULL,

EDITORS AND PROPRIETORS.

Where-to we have already attained, let us walk by the same rule, let us mind the same thing.
Phil. 3: 16.
We should earnestly contend for the faith which was once delivered unto the saints.—*Jude.*

TERMS:—\$1.00 per annum in the United States; \$1.25 in Canada; \$1.75 in Great Britain. Communications should be sent to Allegheny City, Pa. Business letters to McKeesport, Allegheny Co., Pa.

PITTSBURGH:

BAKEWELL & MARTHEWS, PRINTERS, 71 GRANT ST.

MEETING OF PRESBYTERIES.

Ohio—Utica, March 31, 10 A. M.

Pittsburgh—Allegheny, April 13, 7½ P. M.

Illinois—St. Louis, April 21, 10 A. M.

Rochester—Rochester, April 28.

Iowa—Washington, May 19, 10 A. M.

New York—Newburgh, Second Church, May 25, 10 A. M.

Lakes—At the time of the meeting of Synod.

Synod meets in the First Church, Newburgh, on the 26th of May, at 10 A. M. The opening sermon will be preached at 7½ P. M.

Clerks of sessions under the care of Pittsburgh Presbytery should forward to this meeting their minute books. All requests for supplement and preaching should, in order not to be neglected, be made in writing. Congregations and mission stations that have not as yet taken up a collection for Presbytery's Home Mission Fund, will do well to remember the direction published in the November number of *The Reformed Presbyterian and Covenanter*. The basis upon which Presbytery is to furnish its quota to the Travelling Fund is 30 cents per member. The amount each congregation is to furnish can easily be calculated.

THE THEOLOGICAL SEMINARY.

Messrs Editors—The present session of the Theological Seminary is about drawing to a close; which the writer understands to have been a very pleasant one to all concerned. But the fact is, the collections taken up in our congregations for defraying the expenses are not sufficient for that purpose.

Now, this ought not so to be. If ever there was a time when a learned and able ministry was needed in our church, *now* is the time; and the Seminary should not be allowed to languish for want of funds.

The professors have given up their pastoral charges, which gave them a comfortable support, and given their whole time and attention to the work, and the church should discharge its obligations to them. In order to accomplish this, I would respectfully suggest that another collection be taken up in all our congregations for that purpose. Certainly, if the people understand the *need*, they will respond. It would be both a sin and a shame to fail in this matter.

A LAYMAN.

THE ladies who had the management of the Festival in Allegheny congregation express their thanks to those gentlemen who, by giving their time and attention, rendered efficient aid in making the affair a success.

THE

Reformed Presbyterian and Covenanters.

VOL. VII.

MARCH, 1869.

No. 3.

FAMILY WORSHIP.

"David returned to bless his house."

THIS is an incident recorded of David, descriptive of his habitual practice. The day had been spent in bringing up the ark from the house of Obed-edom to Jerusalem. It was a great honor to the zealous Gittite to entertain the ark, and a source of blessing as well, for "the house was blessed because of the ark." On the evening of that day, the King of Israel returned to bless his house, *i. e.*, to implore the divine blessing upon the members of his family. In this we have an example worthy of imitation. Heads of households should worship God in their families. They should walk in the footsteps of the royal psalmist. Whether they have been engaged in the public exercises of religion or the ordinary business of life, like him, they should return to bless their house.

Family worship consists of singing, reading the Scriptures, and prayer. It is not designed, in prayer, to impart information to God. He is omniscient—"he knoweth what we stand in need of, before we ask him;" neither is it to change the infinite purposes of Jehovah, for, like himself, they are unchangeable; but to secure to ourselves, and others, the blessings of the covenant, through the divinely appointed medium. Variety should characterize our family devotions; form, dullness, and mere routine should be carefully guarded against; earnestness and importunity cultivated. A little self-denial, to those most busily engaged, will secure the time requisite for the daily observance of this religious duty. The example of the Master is worthy of imitation by those who think and excuse themselves from its observance because they have not time to worship God in their families, on the morning and evening of each day. He rose frequently a great while before day, and in other instances spent a portion of the night in prayer. Few spend more than one half-hour in this exercise; the majority, not more than fifteen minutes; and who, however busily engaged, does not spend more than this time each day on objects of confessedly less moment, that are neither so replete with advantage or sacred in their obligation. Time is a talent more precious than gold and silver, and

certainly there is no better way of spending a portion of it than in the devotions of the family.

In this exercise there is an acknowledgment of God in the constitution of the family and its dependence upon him. The family is a divine ordinance; it originated with God, is of great antiquity, older than the flood, than the institution of sacrifices, than the Sabbath; it existed in Eden, is nearly as ancient as time, and has been placed in subjection to the Lord Jesus Christ, the exalted Mediator. Accordingly his law inculcates the duties which husbands owe to their wives and wives to their husbands, parents to their children, and children to their parents. Families are dependent upon God, "he sets the solitary in families;" health, domestic comforts and enjoyments flow from him; children are his gifts. Should not God be acknowledged? Man is a social being, endowed with a social nature. The whole of religion is summed up in two duties—supreme love to God and man. Social prayer is divinely enjoined, "Whatsoever two or more of you shall agree on earth in asking in the name of Christ." And nowhere is this social principle so felt as in the household. The members of the family are intimately related to each other, being under the same roof, and bound together by the ties of natural affection, recipients of common blessings, sharers in each other's joys and sorrows, pleasures and pains, hopes and fears. Such being the case, the command enjoining social prayer is a warrant for family worship. Nature teaches not merely the duty of prayer in the closet, but in the family. The ancient Greeks and Romans had their lares and penates; the Chaldean his teraphim; the Hindoo and Chinese their household shrines and deities, and should not Christians have their family altar, from which the sacrifices of praise and thanksgiving should be offered each morning and evening? This ordinance has been practiced from the earliest period. The first family altar was erected in Paradise. The sacred writers found it in existence, and record it as such. They speak and write concerning it in the same manner as they do of sacrifice. "By faith," says Paul, "Abel offered unto God a more excellent sacrifice than Cain," without recording the divine warrant instituting sacrifice. Like sacrifice, family worship has existed from the earliest period, and is of divine origin.

The eminent of the earth have practiced it. Prayer is the health of the soul, essential to the existence and growth of spiritual life. Every good man prays, has his closet to which he repairs more or less frequently, and where he holds communion with God. As the thermometer intimates the degrees of heat and cold, so prayer intimates the spiritual progress or decline. A prayerless lip is evidence of spiritual death. Prayer is the means of securing the divine blessing upon ourselves, households, church and nation, of imparting to earth the blessings of heaven. The holiest men of old have been the faithful observers of family worship. Noah erected his altar on the summit of Ararat, "and offered burnt offerings upon the altar, and the Lord smelled a sweet savor." Wherever Abraham, the father of the faithful, sojourned, he builded his altar and called upon the name of the Lord; and Job, the holy man of Uz, he that feared the Lord and eschewed evil, "rose up

early in the morning and offered burnt offerings." "Thus did Job continually." Joshua, the leader of the Israelites, solemnly declared, Let others do as they will, for him and his house, they would serve the Lord. In each case they, together with their offering, were accepted. Should diffidence or unwillingness to pray in the presence of others preclude any from walking in the footsteps of those eminent saints, attending to an exercise that is perfectly compatible with the busiest life and most arduous duties? Neither multiplicity of words, eloquence of expression, nor finely turned sentences, is necessary to acceptable prayer. It is the expression of want, the utterance of need, the offering up of our desires to God for things agreeable to his will, and the chief thing is to realize our wants, the source from whence and medium through which they are to be supplied; to feel that God is present, that he is listening, and to forget the presence of man. Besides, the Holy Spirit is promised to assist, for while "we know not what we should pray for as we ought, the Spirit maketh intercession for us."

It is profitable in its influences. Praising God, reading the Scriptures and prayer are means of grace, essential and necessary to personal godliness, and the daily worship of God in the family is a vital element to domestic godliness. The family is the nursery of the church. There children are trained for God and for usefulness in society, and family worship is an exceedingly important item in all proper mental and moral culture. The husbandman ploughs and sows and cultivates the soil, and, if pious, looks for the divine blessing to crown his labors with success; for he knows, without it, the productions of the earth may be nipped by frost, blighted by untimely winds, or parched by drought. The earnest and devoted ambassador of the cross sows the seeds of gospel truth, and cultivates with earnestness and zeal the portion of the vineyard entrusted to his care, looking to the accompanying influences of the Holy Spirit for success, for he realizes that "all his sufficiency is of God;" that "it is not by might, nor by power, but by my Spirit, saith the Lord of hosts," and similarly the Christian parent, while using the utmost assiduity and perseverance in educating the intellectual and moral faculties of his child, should ever recollect "that the effectual, fervent prayer of a righteous man availeth much."

Example exercises a prominent position in all religious instruction. The lesson should be practically exemplified in the life; as consistency enhances the value of the testimony of a witness before a civil court, so a consistent life enhances the testimony of God's people in the world and in their own households; and an exceedingly effective method of training children to love God and worship him, is by parents exemplifying these in their daily intercourse. Neglect here is fatal. If we wish to teach others the virtues of veracity, justice and equity, we not merely describe their intrinsic excellence and loveliness, the present satisfaction and profit which flow from their cultivation, the fact that they are enjoined by the law of God, but we enforce our high estimate of them by practicing them, and if parents would impress on the minds of their families the necessity of cultivating personal and domestic piety, no way so effective as practicing it themselves.

The house where God is worshipped daily, where a portion of Scripture is read, accompanied with earnest, believing prayer, is a school of religious instruction, a Bethel where the Most High dwells and resides. Good order is promoted by these exercises, and an important aid to parental government secured, the character of the head of the family dignified and exalted, for to them he appears not merely as the kind and affectionate parent presiding—the teacher instructing, but the priest commending the family to God, offering the sacrifice, and blessing the household. The divine threatening is, “I will pour out my fury upon the heathen, and the families that call not upon my name,” and the only way to avert the curse is the confession of personal and domestic sins, the supplication of pardon, the dedication and training of households for the Redeemer.

Families, like individuals, have their trials, their seasons of adversity, occasioned by sickness, bereavement, or pecuniary losses, and waiting upon the Lord is the certain method of obtaining their sanctified use, support, and resignation under them. The machinery of the family, even in the most loving and best regulated households, betimes gets out of order; the wheels do not run as smoothly and noiselessly as they should. The cares and anxieties to which parents are subjected, and hundreds of other circumstances, cause friction, “like oil, family prayer removes it, and causes all the complicated machinery to run smoothly.” Changes often occur, the circle is broken; death enters, seizes some loved one; the head of the family is removed, or children, as they grow to maturity, leave and form households of their own. What a comforting reflection, in such circumstances, to parents, that they honored God in their family, trained their children by precept and example, for Christ, and that they, in their own homes, are walking in their footsteps, or that while the voice, silenced by death, ceases to praise God in the family on earth, it begins to praise him in the family above! “They that wait upon the Lord shall renew their strength, run and not be weary, walk and not faint.” The household may be small, but that will not justify the neglect of so important an ordinance. Prayer is possessed of peculiar efficacy with God. It has gained great and noble victories, and family worship is a means which the moral Governor of the universe has employed in the salvation of souls, the perpetuation of a godly offspring, protecting and enlarging the church and blessing the world.

Christian parents may be tempted to neglect this ordinance, by want of time, diffidence, and innumerable other allurements, but they should carefully watch and pray against such temptations. They cannot afford to ignore an agency so important and so sacred in its obligation, without incurring the penalty, “I will pour out my fury upon the heathen, and the families that call not upon my name.” Like Obededom, the Gittite, we should admit the ark into the family, assured that the house will be blessed because of it. Like David, whether engaged in the public duties of religion, or ordinary callings of life, we should return and bless our houses.

S. CARLISLE.

THE MODE OF BAPTISM.

MESSRS. EDITORS—A question has been asked through you by one of your subscribers, by private letter, for me to answer. It is, Why are Covenanters not as careful to comply with Christ's command in the ordinance of baptism, as in the matter of civil government? I might offset this question by another as pertinent, Why do most Baptists say so much about the literal meaning of the Greek word in the ordinance of baptism, and nothing about the literal meaning of the Greek words "psalms and hymns and spiritual songs," in the ordinance of praise? They will have it that under these terms there is at least *permission* to sing human composition in the worship of God. Why not agree in the same way about baptism, and allow that there is *permission* to use sprinkling, in the command to baptize. But we can assign a reason for adhering to the literal meaning of the words relating to the institution of praise, viz., that God alone knows his own perfections, and therefore he alone can speak his own praise. But in the ordinance of baptism the strong reason is on the side of sprinkling—the thing signified, the blood of Christ to cleanse away sin, is called the blood of sprinkling.

In the purest times of the church, when there was the least sectarianism, the mode of applying the water in baptism was considered unimportant. Covenanters have always tried to follow the example of the Protestant Reformers, and of the Apostolic and Primitive church. We feel sure we go as far as divine institution will warrant, when we say that "baptism is the washing with water," leaving the mode to be determined by the circumstances. Besides, the gross errors that have naturally crept in with the exclusive immersion theory, show that the word of God has been wrested and forced from its reasonable meaning in the attempt to prove it. It is hardly necessary to refer to the horrible practice of shutting the children of believers out of the church, directly contrary to the express command of Christ, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God;" and that precious promise in Acts 3:39, "For the promise is to you and to your children;" and the whole history of the church from the days of Abraham to Christ, who was born a member of the church by virtue of the covenant with Abraham. Nor need we speak at length of the abuses and absurdities that prevailed among the fanatical Baptists of the Reformation period, their claims to inspiration, their seditions, &c. But last and not least, we mention the doctrine of baptismal regeneration, as a result of the desperate attempt to establish the theory of exclusive immersion. The bad company it keeps should lead us to suspect its own divine right. If it could be defended by legitimate arguments, why these devoirs to get round the word of God? But there is danger of giving this question a greater importance than belongs to it. For the rest, we prefer to let the great Turretin speak, in a translation as literal as we can make it.

"THE EXTERNAL MATTER.—The matter of baptism is two-fold, external and sensible, which contains the reason of the sign; under

which we understand all that which in the right administration of baptism, is perceived by the external senses, to which pertain, 1st, the element; 2d, the external ceremonies, which, according to the divine institution, are wont to be used. Whence the sign can be distinguished into the elemental and the ceremonial. The first is water, real and natural, not oil, nor salt, nor spittle, nor honey, nor other such matter foreign from the command of Christ and the custom of the ancient church. The ceremonial is what consists in the rite, viz., washing, which is done with water (1 Pe. 3: 21), whether by aspersion, or by immersion, which formerly prevailed in warmer places, as we learn from the practice of John the Baptist (Matt. 3: 6, 16, John 3: 23); of the Apostles of Christ (John 3: 22, and 4: 1. 2), and of Philip (Acts 8: 28). But now, especially in colder places, when the church has begun to extend herself northward, the plunge is changed for sprinkling, and sprinkling only is used; which, as it is not in the least opposed to the institution of Christ, can in like manner be established by the example of the apostolical church, and of the primitive, which followed it.

"Sprinkling is rightly used. For although immersion may have ordinarily taken place, yet it was not so generally used, but that sprinkling also may have been sometimes prevalent, as can be gathered from several arguments, as well from the history of the apostolical as the primitive church. Thus, where there was a great multitude of believers, as when three thousand were baptized in one day (Acts 2: 41), it can scarcely be doubted that sprinkling was used, rather than immersion, which could scarcely, and indeed not at all, be conveniently performed in so small a space of time. Likewise, when baptism was administered at home, where it is not probable that there was always at hand an amount of water sufficient for immersion, at least when the thing was done at once (Acts 16: 27, and con.). In the primitive church the baptism of patients in bed and the sick, was customary; which without doubt could not be done by immersion.

"Besides, several reasons for sprinkling are not lacking. 1. Because the noun *baptismos*, and the verb *baptizesthai*, are not always spoken of immersion, but also of sprinkling (Mark 7: 4, and Luke 11: 38). 2. Because the thing signified by baptism is designated by the term sprinkling (1 Pet. 1: 2, and Heb. 10: 22). 3. Because sprinkling suffices for analogy, and the virtue of baptism depends not on the quantity, but the quality of water. 4. Because, under the Old Testament, there were in use several washings and sprinklings both of water and blood, to which Christ had respect in the institution of baptism; whence the blood of Christ, which is the thing signified, is called the blood of sprinkling (Heb. 12: 24). 5. Because sprinkling is far more suitable as regards the health of the subjects, which might be injured by immersion in the colder climates, at least in the case of frail infants; and it prevents shame, which would arise in adults from the nakedness of the whole body; for which cause we read that formerly deaconesses were employed for naked women."*

From the above extract it will be seen that Covenanters are careful

to stand on principle in the matter of baptism, as well as in everything else. On the other hand, Baptists exalt a mere circumstance in an institution to the supreme place, and make the mode the essential and indispensable thing in baptism. Do they not set aside the command of Christ by their tradition, when they exclude the children from the church? Do they not tithe mint, anise and cummin in so rigidly regarding the mode, while they neglect the weightier matter of the signification? Do those Baptists that believe in baptismal regeneration not corrupt a fundamental doctrine of the Bible, when they ascribe this saving change to so trifling an act as a plunge under water? Do they not set up an institution, or rather the circumstance of an institution, above the office of the Holy Spirit? A view that has led so many Christians into such dangerous errors is not defensible. There must be something wrong when immersionists are at so many points driven right across the plain path of the doctrines of the word of God, and compelled in self-defence to unchurch all Christendom except their own sect. But I do not design to make a controversy, where the common sense of Turretin shows so forcibly that there never should have been a misunderstanding. I should not have written this but to take away occasion from such as might say that none dare reply; and I do not expect to allow myself to be made the means of giving this subject an undue importance by pursuing it any further. COVENANTER.

THE LORD'S POOR.

The congregation of thy poor. Ps. 74: 19.

THIS congregation is composed of the "poor in spirit." Its members have a deep and humbling sense of sin. They feel its motions within them; know that it moves in every muscle, throbs in every vein, breathes in every breath. They see how imperfect they are, how far short they come of the glory of God. They confess frequent violations of that law, which is holy and just and good. They mourn that they are so cold and carnal in spiritual things. Humbling themselves to the very dust, they cry "Unclean, unclean."

Of this congregation, the publican who went up to the temple to pray is a well known member. Smitten to the very heart by a deep sense of sin, while entering the court of the Jews, he drew not nigh the sanctuary; while standing to pray, he lifted neither hands nor eyes toward heaven; yet, with strong external tokens of felt unworthiness, he made his confession and plea. Thought he, "Surely there is none so unworthy and vile as I; none who sins so frequently, thoughtlessly and needlessly. Oh that, in mercy and love, God would remove my guilt and keep me from sin."

Paul, the Apostle, was as humble as he. He thought himself "the last of the Apostles, not meet to be called an Apostle;" nay, he assigns himself the lowest seat, "less than the least of all saints." How strange those words would sound to those who knew him as the self-righteous Saul. How, they might ask, this change? Paul gives us the key, when he says, "When the commandment came, sin revived,

and I died." He says just before, "I was alive, without the law once." In ignorance of its spirituality, and of the extent of its requirements, he imagined he had kept it and should live; but when, by the tenth precept, he saw that obedience extended beyond mere external compliance to the motives and intuitions of the heart, he was persuaded of his sin, and his soul sunk within him in view of his guilt.

Thus it is with all the Lord's poor. Nor is this all; they are deeply impressed with a consciousness of their inability to do good. They utterly despair of ever being able to save themselves by any works or merits of their own. They feel that they are wretched and miserable and poor and blind and naked; that all their righteousnesses are as filthy rags; that they need to buy of Christ gold tried in the fire, that they may be rich; and white raiment, that they may be clothed.

They will and resolve to do what God commands; but in their weakness come far short. They lament that when they would do good, evil is present with them. The good they would, they do not; the evil they would not, that they do.

Notwithstanding all this, the Lord's poor have evidence that they please God; hence they run the way of his precepts with delight; hence they go on from strength to strength unwearied; they mount up with wings as eagles, they run and are not weary, they walk and are not faint. This does not fill them with pride; they are poor in spirit still. They know and are ready to confess that they are entitled to no merit because of these things. They give all the glory to God, as the one by whom they are strengthened for every act of obedience. Their language is, "Not unto us, O Lord; not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." The thankful confession of each one is, "By the grace of God I am what I am." Well may they say such things. Jesus has said, "Without me, ye can do nothing." "No man can come unto me except the Father, who hath sent me, draw him." Think of that, you sinners who purpose at some future day, when you have had your fill of worldly pleasure, to amend your ways and turn to Christ. Though in the time of trouble or hour of death you desire ever so much, you cannot go to Christ unless he draw you. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." "Can the Ethiopian change his skin or the leopard his spots, then may ye also do good that are accustomed to do evil." This the Lord's poor well understand, hence they ascribe all the glory of all they have and are to their glorious and ascended Lord. One of their songs is, and shall ever be, "To him that washed us in his own blood, and hath redeemed us, be honor and glory and blessing and wisdom and power, forever and ever. Amen."

Paradoxical though it may seem, the Lord's poor are the truly rich. They are rich in the grace of God. "Surely he scorneth the scornors, but he giveth grace unto the lowly." God bestows upon them all those spiritual qualities and endowments which, through Christ, are communicated to his people—all the gifts and graces of the Holy Spirit. He gives them faith, which is "the substance of things hoped for, the evidence of things not seen." He enables his poor ones to add to their

"faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." Such graces enrich the possessor. They are better far than houses or lands, gold or silver, honors or pleasures, sons or daughters. Though destitute of all these, their possessor is content, and "godliness with contentment is great gain."

They are rich in the favor of God: "For thus saith the high and lofty one that inhabiteth eternity, whose name is holy: I dwell in the high and holy place with him also that is of a humble and contrite spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." Their filthy robes are taken away: they are clothed in change of raiment. For wedding garments, the righteousness of Christ is given to them. Their natures are changed; they are made new creatures. They are purified in that fountain that is opened to the house of David; they are washed in that blood that cleanseth from all sin.

Nor is this all; their's is the most valuable of all possessions—the kingdom of heaven. "He raiseth up the poor out of the dust and lifteth up the beggar from the dunghill to set them among princes and to make them inherit the throne of his glory." They take their place with Christ at God's right hand; are made kings and priests unto God, pillars in his temple; to go no more out. That one of the Lord's poor who is least in the kingdom of God has a glorious reward.

ABDIEL.

A SUCCESSFUL PASTORATE.

THE Allegheny Congregation has had for some time under contract a new house of worship. The new building was so far finished by the first Sabbath of this year that public services were held in the basement on that day. It had been previously arranged that the last sermon in the old church and the first sermon in the new, would be preached by the late pastor. Below we give a synopsis of the sermon preached Sabbath evening, Dec. 27, 1868, which, we are sure, will contain matter of interest to many of our readers. There are but few congregations of our Church in America, some of whose members have not at times worshipped in the "old, dirty, dingy" building on Lacock street, a building certainly externally very unpretending, yet around which cluster many pleasant and sacred associations. The following extract from a private letter from a ministerial brother and friend, will express the feelings of not a few persons when they hear for the first time of the change:

J. W. S.

"The removal from the old church is an event of solemn interest to many of us. Right glad we are to know the congregation makes such a happy change. It was an 'old, dirty, dingy building,' but then it

was a venerable pile. It was our sanctuary, hallowed by the tenderest and holiest associations on earth. It never should have been built; but, being built, it should be honored. Many a sick headache it gave me, but I forgive it now. I remember the privileges I enjoyed there. Happy place of espousals! How many souls Christ won there to affection and duty! How many trysting hours he spent with his bride there! I think the angels knew the place well, and often came to minister to saints there. Our honored pastor, I trust, has gathered a good harvest within those walls. It would have been gratifying to us to have spent the last Sabbath there, and dropped our tears with those of that worshipping assembly."

The text chosen was Haggai 2: 9—"The glory of the latter house shall be greater than that of the former." After showing the application of the text to the second temple, and pointing out wherein that glory consisted, the speaker accommodated the passage to the present affairs of the congregation. The *greater* glory of the latter house implied that the former had glory. This led him to show in a series of particulars what was the glory of the house now occupied, for the last time, as a house of worship.

1. That it was built with the self-denying efforts and earnest prayers of a few people. One long recognized as a standard-bearer had fainted. The banner given for truth was trailing in the dust. The few whose hearts were loyal determined once more to display the standard. They counted it no sacrifice to give freely of their means, although none were in affluent circumstances. As a result of their self-denying efforts a lot was purchased in 1835, and this house was under roof that winter. It was occupied for the first time as a house of worship May 8, 1836, just two years after the installation of the pastor. The first sermon was preached by the pastor from 2 Chron. 6: 41. Rev John Wallace preached in the afternoon from Ps. 119: 106. The number of communicants then was about 150, of whom about 70 still remain, 26 being members of the congregation.*

2. That here many professed their faith in Christ, and their adherence to his truth and testimony. The number who have been actually in membership in the congregation is about 1,200. At the time of the installation in 1834, there were about 100 members; so that about 1,100 have entered into the congregation through the session. Sometimes we had large accessions. In 1852, 56 were added; in 1863, 51. Of the whole number I may say, in the words of Paul, "The greater part remain unto this present, but some are fallen asleep." Out of this number, about 20 were certified to Pine Creek, 20 to Wilksburg, and 108 to Pittsburgh.

3. That here the ordinances of divine grace were regularly dispensed. All the Sabbaths that my voice has not been heard in this pulpit will not much exceed the number of those in one year. I have explained the Psalms through, three times, and the fourth time to the middle of the 105th Psalm. I have lectured through all the books of the New Tes-

*Since this sermon was preached, one more of the original members, Mrs Annabella Boggs, has died.

tament, except Mark and Luke; all the Prophets of the Old Testament, except Ezekiel and Jeremiah; and in addition, through Proverbs, Ecclesiastes, Song of Solomon, and Genesis to the middle of the 41st chapter. I have preached 1,500 sermons, baptized 712 infants and 18 adults, visited the congregation 16 times, catechized it 16 times, and performed 152 marriage ceremonies.

4. That here the constitutional sin of this nation was testified against, which sin the nation itself has confessed. While this house was not the only one in this city in which slavery was denounced as a great wrong, here alone the criminal complicity of the nation was pointed out and exposed. This, too, at one time, with but one exception, the First Baptist Church of Pittsburgh, was the only place where the opponents of oppression were allowed to meet.

5. That here precious seasons of communion with God were enjoyed. To many departed and to many who survive, there have been here times of refreshing from the presence of the Lord.

6. That here God's people met and worshipped in harmony and peace. They exemplified Psalm 133: 1. In the verse containing the text, is the promise: "In this house will I give peace, saith the Lord of hosts."

7. That here souls were prepared for heaven. Our dead number 302, of whom 175 were adults.

8. That having answered a noble end, it surrenders its trust to a competent successor. This church is not dishonored by an exchange for another of modern architecture, more comfortable to the worshippers and more worthy of the truth and testimony of Christ.

APPLICATION.

1. The review of the past may well humble us before God.
2. A voice comes from the past of warning and admonition.
3. The text addresses us in words of cheer and encouragement.

SELECTED.

WHY GOD DELAYS TO ANSWER PRAYER.*

MANY serious well-meaning persons are very apt to be discouraged at God's delay in granting their requests. Let us go to the history before us for light in this particular, and let this be the third practical use to be made of the text. The church had been long at prayers, but God did not answer till the last hour. This was the time which is always the best. If he does not answer immediately, he delays for wise and good reasons. He would remind us of our former behavior to him. How often did he call by mercies, by judgments and by his word, but we would not hear! He prayed us again and again to leave our sins and come to him, but we would not answer, therefore it is a just reproof that we should call and not be heard; God seems not to

* From "The duty of Praying for others." A discourse on Acts 12: 5, by W. Romaine.

hear, to spur us on to pray the more earnestly. He seems deaf, that we might speak out, and slow, that we might be earnest. Thus Daniel interprets it in the ninth chapter. God defers and delays, says he, but it is only to try me: therefore he prays with more warmth and fervor, "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thine own sake, O my God." And he goes on praying with so much vehemence, that while he was yet speaking, the angel Gabriel is sent unto him with an answer. Though God delay, yet he will answer. And if his delays begin to discourage us, let us study the course of his providence and be comforted to wait on. Behold how the husbandman waits. He does not think of sowing and reaping the same day. But his corn lies buried for some time, and dies, yea, it grows downward, before it shoots upward; and when it is up, it receives many a check; yet still he waits, because he hath experience. So must we. When we have sown our seed, and our prayers seem to be buried and dead, and all things appear worse with us after prayer than they were before, yet we should wait and learn experience from our own and other men's success. Never was the seed of prayer sown, but there was a crop, although it was a late harvest.

I wish the harvest was come, says one, I have been praying long and without success. How long have you prayed? Abraham prayed thirty years for a child; Isaac prayed twenty; but their prayers were heard at last. How long did the faithful pray for the incarnation of the Lord of life?—four thousand years before he came. And yet he did come; therefore pray on.

But you have used all means, prayed yourself, got others to pray for you, and yet you have no answer. And might not Peter have said the same? There was not a Christian in Jerusalem but had been praying for him, and yet still he is in prison.

But you think matters go worse with you, the more you pray; the more you pray for faith, the less you have; the more you pray against temptations, the more they beset you. Is not this as we said, the corn must go backward before it comes forward? Was it not so with Abraham and Sarah. The longer they prayed, the older they grew.

But you think your sins grow stronger by prayer. No! this cannot be. Only you feel sin more than you did before. It is not because sin is stronger, but because you are sounder; for these motions of sin are not motions of life, but symptoms of death. Take comfort; the pangs of death are now upon your lusts; they are struggling for life. Keep on your prayers, and soon you will have a happy deliverance. But you say, your comforts come too late, I am quite wearied out. Never say it is too late, so long as God bids you pray and you can pray, and God's people have hearts to pray for you. If Peter be delivered by midnight or by day-break, it is as well as if he had been out a month before. God does not delay because he will not grant, but because he would quicken you, and stir you up to ask with greater earnestness. If your petition be not according to his will, never make it; but if it be, never leave it. Keep on praying, as they did in the text, until Peter came in among them. Remember the poor widow, and learn from her not to be faint or weary in your prayers; she had

to deal with a judge, and not a father: a hard, rigorous judge; and she was alone, a simple orator, and yet she carried her suit by her importunity. If a judge, that neither feared God nor regarded man, could thus be won, shall not God avenge his own elect, who cry day and night unto him, although he bear long with them? What encouragement is this to continuance in prayer, though God should delay long! We here see that his delays are not denials. O Lord! help our faith, that having precept, promise, God's servants, God's own blessed Son on our side, we may never be put off with any delay; but may have strength to keep on our suit so long as an hour or a minute is left. Let us pray with faith and patience, not doubting but God will bring about our deliverance, not only after delays, but after all human means fail: which is the fourth circumstance in the history before us worthy of our attention.

Many persons are apt to be stumbled, when they see no outward means of deliverance. Although they have the word of promise in their hands, yet they are tempted to think their case desperate, when they see no way open to escape. And when this comes after many and long delays, it is often discouraging. But we should consider that the Lord never wants means. Peter had good reason to say from his own experience. "The Lord knoweth how to deliver his people." He is never at a loss. If they know how to pray, he always knows how to deliver. His wisdom is infinite to find out means, his power is almighty to carry them into execution, nay, if need be, to create them. He is the Lord of hosts: all creatures and all elements obey him. If we want his help on land or sea, he is Lord of all. If we be in prison, he can open any jail. He can make strangers and enemies, yea, all things, work together for our good. Look not, then, at the want of means, but at his promise, who can work without means and against means. Cast thy care upon God, and he will care for thee. Is thy burden poverty? cast it upon him, and he will help thee. Is it sin or sorrow? whatever it be, he can bear it and discharge thee.

But still thou art afraid, thou seest no means. Suppose they had reasoned, in Peter's case, as thou dost? If we had a friend at court to use his interest with Herod, or if we had a friend in the watch whom we could bribe, or if the jailor would suffer us to come at Peter, then we might have some hope; but now all human means fail us, why need we pray any longer? They had more faith than to reason in this manner. They knew that God had means out of our reach. If men could not deliver Peter, an angel should. If thou believest, he will find or create means to deliver thee. All things are possible to him that believeth.

But thou seest so many difficulties in the way, that thy case seems desperate, and it is not possible to help thee. What are difficulties to Him who speaks the word and all nature obeys? His power is shut out of no place, and is everywhere almighty. Does thy case require more power than Peter's did? Go to the prison, there is a strong guard. Pass the guard, there is a door. Pass it, there is a chain. Get through it, there is an iron gate—and come at last to Peter, he is chained fast to two men. What do all these avail against God? If

Peter's friends can break through all these discouragements to prayer, God will break through these and a thousand more to their comfort.

"Oh but," says weak faith, "God works no wonders at present." No? What?—is not his name still the wonderful God? Are not his power and his wisdom as great as ever? Are not his promises as good? Are not his love and our want of it as much as ever? Have we not still the same loving Saviour, and the same interest in him? All things stand as they did before. And if we use the former means, we shall infallibly find the former success; and God will do exceeding abundantly above all that we can either ask or think. We have the Lord's promise for this, and our own experience. What man is there any way acquainted with God and this holy duty, who ever found his prayers unsuccessful? When didst thou ever speak to thy Heavenly Father, but he answered thee with some ease or some comfort? When didst thou ever pray, but thy heart was somewhat refreshed? Fear not then but the Lord will still do wonders. Is anything too hard for God? Has he made any promise that he cannot perform? No! certainly. Faith finds no variableness in him nor shadow of turning, but experiences him to be the God that heareth prayer, the same yesterday, to-day and for ever.

RISE, AND BE GOING!

"RISE! let us be going!" These were the stirring words which Christ addressed, on the night of his betrayal, to the three neglectful disciples who had slumbered at the garden gate while he was suffering above the fearful agonies in Gethsemane. They had been told to "tarry and watch with him;" that was the duty of the hour, and they criminally neglected it. The past was lost. Already the torches of Judas and his gang were seen flashing through the olive-branches. What is to be done must be done at once. "Rise," exclaims the Saviour, "let us be going; behold he is at hand that doth betray me." While he yet speaks, the armed band of soldiers press up around him, and Judas is already planting on his Master's cheek the devilish dagger of a traitor's kiss.

From these words of Christ we wish to address a practical hint or two to that large class who are grieved or conscience-smitten over lost opportunities. Our first hint is: Do not waste your time in unavailing regrets. You cannot dig up the buried past. It avails nothing for a full-grown man to sit down and weep over his neglect to study hard and improve to the full his early educational advantages. The seed-time of youth is gone; but shall he never try to make up the sad deficiency? Because youth was lost, shall manhood be flung away after it? By no means. I have known of men who, at five and twenty, set resolutely about a course of study and observation that made their middle life respectable; I have known women who have frittered away their girlhood, and then grew ashamed of themselves and made up their losses as rapidly as they could. My friend, John

B. Gough, was never educated until he began his public career; poverty and the bottle robbed him of his youth, but he has saved his manhood gloriously. One of the greatest British admirals never trod a ship's deck until he was forty; yet he lived to carry his country's flag through battle-smoke to splendid victories. I know of persons in my own church whose characters were never developed, and who never made themselves felt for God, or any good work, until they had *existed* twenty-five or thirty years for absolutely nothing. Then they began to *live*. Then their conscience awoke; they gave their hearts to Christ; their minds grew; they found a nobler purpose and began to shed forth a powerful influence. One man among us, before he was one year old in the Christian life, did so much work for Christ as to make good amends for his wasted past. "Never too late to mend," when one is earnestly determined to mend. To every unconverted person who is conscience-smitten over a misspent youth and a guilty career of selfishness and sin, we would say, "Rise up, and be going!" You cannot dig up the mouldering past, but you can seize the precious present, and secure the future that God may yet spare to you. The battle of life is not lost. As one of Napoleon's marshals once said to him, "Sire, there's time enough to win a victory yet before dark." You are not yet before the judgment-bar, nor is your probation ended. Rise at once and hasten to Christ. Come to him with an honest confession of your guilt. There is a terrible score against you on God's book of remembrance. Go down on your knees and ask Jesus to lift off the mountain load of a life-long transgression. You have a great deal to confess. Let other people's sins alone and look to your own. Implore Jesus to pardon them for his love's sake and the sorrows of his bitter cross. "It was a hard trial to my pride to make my first prayer," said a stout-willed man; "but when my knees touched the floor, my heart burst." His sins were heavy, but the weight of God's love was heavier still, and they broke him down.

As you have lost so much time already, you must be in quick earnest to come to Jesus. Treat the sin that stands in your way as you would treat the person that stood in your way if you were rushing into your burning house to save your own child. Does fear of man hinder? Face it down. Let no one laugh you out of your soul. Does business hinder? Make it your first business to seek God? Do pleasure-loving friends flood you with invitations to their entertainments. So is God inviting you to the place of prayer. Whose invitation will you decline—man's or God's? If you would be saved you must be in earnest. From a burning ship a crowd of passengers leaped out into the boats and cut them loose. One boat was so filled that it settled to the water's edge. One drowning man clung frantically to the boat's side. "Throw him off!" was the cry in the boat; "he will sink us." Some one, seizing a knife, cut off the fingers that clutched the gunwale; but the resolute creature flung his bleeding arm around the rudder, and clung to that! "Poor fellow!" was the tender cry that run through the boat; "his life is as precious to him as any of ours; let him hold on if he can." That man was in *earnest*. He felt a thousand fathoms of cold ocean beneath him, and saw death glaring at him

in every wave. Shall a man be more earnest to save his natural life than you are to save your immortal soul?

But I would not apply to you the argument of danger so much as the argument of *duty*. You are simply robbing yourself of life's purest luxury when you rob yourself of the joys of a forgiving heart, and of an useful, holy life. The best part of your life for serving God may be irretrievably gone; but save every priceless minute of the remainder. It was far on in a day of disaster that the swift-footed Sheridan came flying up the Shenandoah to arrest his retreating troops, and to roll back a defeat into a victory. Sinner of many years! the battle has gone against you thus far. Sin has conquered conscience thus far, and robbed you of life's highest joys and best achievements. Stop not with mourning the lost years and the lost opportunities to do a good work for Christ. You may yet win heaven, and perhaps win some souls for heaven too. During the present revival in my church, several persons have entered the service of Christ who are past forty years of age. They will not bring in such a sheaf as they might have brought had they entered the harvest-field in early life; but they are gleaning vigorously, and may yet secure a handful of the golden grain.

II. Some persons who have long had a secret hope of conversion have wasted no little time by delaying a public confession of Christ. They sit nursing their doubts and fears instead of doing their duty. They are feeling their pulses to ascertain whether they are alive, instead of *proving* their faith by their works, and strengthening their feeble faith by action. "I have lost just eight years," was the sad confession of a friend of mine who joined the church after eight years of trembling, vexing, self-tormenting delay. Each year weakened her faith, until she grew alarmed lest the feeble taper would go out entirely; then she kindled it into a flame by one vigorous *swing* of decision. It burns brightly to-day.

III. We have an earnest word, in closing, to backsliders. You are the sleepers at the garden gate. Your eyes are heavy and your hands are motionless. The prayer-bell with silvery chime is ringing nearly every evening, but you do not hear it; nor does the loud alarm bell for lost souls rouse you from your slumber. Well might your neglected Master address you with indignant irony, "*Sleep on now, and take your rest*, for ye have betrayed me into the hands of sinners." But as the torches of detection fall on your sealed eyelids, methinks I hear that voice of injured love sounding into your ears with trumpet tones, "*RISE UP AND BE GOING!*" The night is far spent! Sinners are stumbling over you into perdition! The past is gone! Awake, or thou wilt lose thy crown! And what thou doest, do quickly!

OVER THE LINE.

BY REV. THEODORE L. CUTLER.

NEVER was there a time when it would be more appropriate to carve on the very walls of the sanctuary, and for every Christian to grave "on the palms of his hands" this divine admonition, "Be ye not

conformed to this world." "Whosoever, therefore, will be a friend of the world, is the enemy of God."

No snare is so subtle, constant and perilous to the follower of Christ as conformity to the world. Nothing sooner saps his spirituality; nothing hinders a revival in the church more effectually. Conformity implies resemblance. And when a professed Christian begins to look like a worldling, and live like a worldling, how dwelleth the love of Christ in him? For there is a complete and irreconcilable *antagonism* between what the Bible calls the "world" and the service of Christ.

The chief end of a Christian's life is to glorify God. Is this the chief end of life with the people of the world? Ask any of them, and he will answer, no! I live to enjoy myself, in promoting my interests, in gratifying my tastes, and in taking my comfort. I want to get all I can, and to get the most out of it. He "looks only at those things which are seen and temporal." God is ignored entirely; the soul is ignored; eternity is forgotten. The pleasures most relished are the pleasures of sin; for God is not in any one of them. The worldling commonly delights most in what a consistent Christian finds to be forbidden fruit on forbidden ground. That forbidden fruit is *poison* to the Christian.

Bear in mind that every *pure* pleasure which an unconverted heart can enjoy, such as the joys of home and of friendship, the love of letters or art, the sight of beauty, or the delight of relieving sorrow, all these the Christian can have and enjoy likewise. They are not sinful, and the child of God can partake of them with a clear conscience. But just where a Bible-conscience tells him to *stop*, the license of the world begins. The word of God draws a dividing line. *Over that line* lies the path of self-indulgence. Over that line lies self-pampering, frivolity, slavery to fashion. Over that line God is ignored, and often defied! Christ is wounded there and crucified afresh. Over that line the follower of Jesus has no business to go. It was over such a "stile" that Bunyan's Pilgrim looked wistfully, for the path was soft and skirted with flowers, but when he stepped over, he soon found himself in the dungeons of Giant Despair.

Over the line which separates pure piety from the world, the Christian, if he goes at all, must go as a participant in the pleasure of the world, or as a protestant against them. If he goes to partake, he offends Christ; if he goes to protest, he offends his ill-chosen associates. Christian! if ever you attend a convivial party, a ball-room assembly, a theatre, or a gaming company, do you go as a partaker in the sport, or to make your protest against such amusements? If you go for the first object, you offend your Lord; if for the second, you offend your company. They do not want you there. We are quite sure that no bevy of merry-makers would be the happier over their cups, or their cards, or their cotillions, if all the elders and deacons of our church were to come in suddenly among them. Brethren! the "world" don't want you in their giddy and godless pleasures, unless you are willing to go all lengths with them. And if you walk *one mile* with them over the line, they will "compel you to go with them *twain*." If your

conscience yields the "coat," they will soon rob you of "your cloak, also."

Vanity Fair would have welcomed Christian and Faithful to their jovial town, if the pilgrims had only been willing to doff their puritan dress, and "take a hand" with them in all their revelries. But because the godly men refused to be conformed to the fashions and follies of Vanity Fair, one of them was soon sent to the prison, and the other to the stake.

Where does the dividing line run between true religion and the world? We answer that it runs just where God's word puts it; and a conscience which is enlightened by the word and by prayer does not commonly fail to discover it. Where God is honored is the right side; where God is dishonored, or even ignored, is the wrong side. Where Christ would be likely to go if he were on earth, is the right side; but where a Christian would be ashamed to have his Master find him, there he ought never to find himself. Wherever a Christian can go, and conscientiously ask God's blessing on what he is doing, there let that Christian go. He is not likely to wander over the line. And when a church member can enter a play-house, or into a dancing frolic, and honestly ask God's blessing on the amusements, and come away a better Christian for it, then let him go; *but not before*. When a Christian invokes the divine blessing on the bottle which he puts to his neighbor's lips, he had better look sharply whether there is not a "serpent" and a "stinging adder" in the sparkling liquor. Without going into further illustrations, we come to this fundamental principle, that whatever of work, or of recreation a Christian engages in to promote the health of his body or soul, and in which he can glorify Christ, lies on the safe side of the dividing line. The moment he crosses it to become the "friend of the world" he becomes the "enemy of God."

ON THE KNOWLEDGE OF PARDON, AND THE WITNESS OF THE SPIRIT.

DR. SCOTT.

THOUGH in some cases, persons may know the time and the place, both when they were awakened, and when they were comforted; yea, when they were brought to submit to God's righteousness in their condemnation, notwithstanding all their endeavors, and to cast themselves on his free mercy through the blood of Jesus, and to see his whole character and conduct lovely, and Christ precious, and his salvation glorious, and holiness beautiful, and his service perfect freedom; yet it is not generally thus.

At first, knowledge is usually scanty, experiences are indistinct, and views of divine things are confused, and mixed with inconsistency. Then shall ye know, if ye follow on to know the Lord: his going forth is prepared as the morning. Now in the morning the day dawns, a glimmering beam diffuses itself; but it is dusk still, and objects are indistinctly perceived; but gradually it grows lighter. Thus it commonly is with true Christians. In time they find that these effects are produced; and, if they are certainly produced, it matters not whether we know when or where.

If God hath shown you the strictness and goodness of the law, and your obligations as the creature to love and obey him according to it, so as to convince you that, by nature and practice, you are an inexcusable sinner, deserving of his wrath; that none of your doings can make him your debtor, or give you any claim upon his justice, or make it unjust in him to condemn you: if you see your best deeds to be sinful, and to need forgiveness; and, seeing this, take the blame to yourself, cast yourself on free mercy, as a justly condemned sinner; see a suitableness in God's way of saving sinners, through the infinitely valuable obedience and atonement of Immanuel honoring the law and satisfying justice in our stead, that he might be just, and the justifier of the ungodly; if you have thus learnt to see God's whole character love—that one so great and glorious, so holy and just, should be so compassionate, merciful and loving; if, in this way, you have learned to hate sin, to love holiness, and follow after it, and to be humbled; ashamed and grieved that you are no more holy; to feel a spirit of cordial love to God's character, government and gospel, gratitude to him for his mercies, zeal for his glory; wanting others to know, love, serve and enjoy his favor; considering his cause as yours, being grieved when his name is dishonored, and rejoicing in the prosperity of religion; praying from your heart the beginning of the Lord's prayer; if this has taught you to desire to be patient in trouble, to be contented in your station, to depend on his providence, to adorn his gospel, and live to his glory; you then have the substantial evidences of conversion, such as they who have the most of the others have in general little of.

This filial spirit toward God is the spirit of adoption; the seal of the Spirit, which the devil can neither break nor counterfeit; the earnest of the Spirit, a part of heaven brought down into the soul as a pledge of the whole. And when the Holy Ghost brings these implanted graces into lively, vigorous exercise, then he witnesses with our spirits that we are God's children; and not by any words brought to the mind, as many are deluded to believe. The latter, Satan can counterfeit, and it has nothing divine in it; the former is divine, from God, and leading to God.

THE SUPERNATURAL QUALITY OF THE DOCTRINE OF THE CHURCH OF GOD.

BY EDWARD D. MORRIS, D. D.

THE skeptical assaults upon the career and doctrine, and even the validity and authority of the church; the papal and prelatie tendency toward the humanization of the church at the sacrifice of her spiritual supremacy; the yearnings and efforts toward closer fellowship among those who are conscious of belonging to her holy and catholic communion, alike demand that we should possess the clearest, soundest views of that central and divine quality in the church, whose presence manifested puts both unbelief and priestly assumption to silence, gives rest to controversy, calms division, and unites all who are consciously the children of God in one common and blessed household of faith.

One prominent illustration of this supernatural quality may be found

in the sphere of *doctrine* : that inspired series or system of truths, which constitute the intellectual basis of this divine institution. It is an obvious and significant fact, that such a foundation of doctrine is a peculiar feature of the church of God. Heathenism, whether modern or ancient, blossoms into temples and altars and gorgeous rites ; under the influence of classic or oriental philosophy, it sometimes takes on the aspect of profound speculation ; but never does it ripen into doctrine. Like other human efforts in the region of the ideal, it only reflects, even when it wears the appearance of truth, the degenerate temper of the source whence it sprang. Not even the elaborate Deism of the eighteenth century, surreptitiously appropriating from the Christian system such cardinal features as the existence and providence of God, and the immortality of man, and the immutability and worth of virtue ; or even the Positive Religion of our day, professing to despise and demolish Christianity, yet building its grand temple of devotion with material clandestinely taken from the ruins, will furnish an exception to this universal law. Man by nature is competent to fabricate philosophies, or invent forms of worship : but he is not competent to fashion for himself a system of doctrine. Erring on one side, through narrowness of vision, and on the other through dimness of appreciation, failing here to comprehend, and there to include, baffled continually by prejudice, by self-love, by natural hostility to truth, as well as by defective power to discern it, his best attempts in this direction will be but speculations unable to command his own respect, and utterly devoid of power to control the assent, or win the loyal and trustful love of others.

It is in the church of God alone that such a system of doctrine is found :—a system embracing within its scope the grandest themes, presenting these with utmost fullness and clearness, and in such methods as to secure for them the reverence of our intellect, and the strongest affections of the heart. There is no truth which it is important for man, as a spiritual being to know, during the present life, concerning which that system does not speak in clear, faithful, persuasive terms. The nature, and character, and ways of God, his administration of providence, and of grace, and his plan of mercy for a lost world ; the character, and need, and duty of man ; the method and the vast possibilities of redemption ; the present life with its spheres, offices, responsibilities, and the life to come, full of glory for the sanctified, and of wrath for the sinner ; these all are set forth in the Bible more comprehensively, more clearly, more urgently than in all other books combined. And so exact, simple, philosophic is the method of this revelation—so thoughtful and tender is the spirit breathing through the whole—so full of blending authority and grace, and so inspiring in the sweet hopes it justifies, that it spontaneously wins for itself a purer assent, a more complete acceptance, than any which human philosophy ever gained—any which the most splendid heathenism ever inspired.

Whence came this wonderful system of doctrine, the recognized basis of the church of God on earth ? Is it some unique product of human genius, standing forever like the Parthenon or the Paradise Lost, unrivalled and unapproachable ? Is it the last and highest exhibition of

the speculative insight of the race—the *ultima thule* of human research in the sphere of religion? Is it not rather from God, a revelation directly from the skies? Such is the amazing, unquestionable fact. The truths of religion are supernatural truths—supernatural in their essence and grouping—supernatural in the modes wherein they are presented, and in their influence and effect. They are such truths as we could never have adequately discerned; their combination is such as we could never have contrived. They have a celestial fragrance upon them—they glow and glisten as if God himself were shining through them. Surely this revelation came not in old time by the will of man: surely holy men of God spake herein, as they were moved by the Holy Ghost. Be our theory of inspiration what it may, we must recognize in this system a divine quality and significance—the signature of God himself in the handwriting of mortals. And as it was thus supernatural in its first manifestation, so a wisdom more than human has controlled its subsequent unfoldings. The entire progress of doctrine, both during the New Testament era, and through the succeeding centuries, illustrates the same divine presence and supervision. Though the Holy Spirit ceased his work of inspiration with the Revelation of Saint John, fitly making his final visit to that one who was the heavenliest, as he was the last in the apostolic circle: yet, who can doubt that it was He who afterward raised up men like Athanasius and Augustine, Luther and Calvin, to be expositors of the truth thus communicated—or that it was his hand that brought the church to those great crises in her doctrinal career, wherein the cardinal features of the gospel system successively received their formal definition, and became fixed and imperishable elements in our holy faith?—*Christian World.*

THE BLESSED MINISTRY OF PAIN.

ONE of the most impressive and beautiful monuments which we have seen lately, is that one in the public gardens of Boston which commemorates the discovery of chloroform. The name of the discoverer is not given, as the honor is a disputed one; but the wonderful agent was first used in the Massachusetts Hospital, in 1846. On the summit of the monument stands Ward's figure of the Good Samaritan. One side of the shaft contains a group representing Christ healing the sick; in another group is a wounded soldier, whose limb is being amputated while he is under the soothing sleep which the chloroform produces. The shaft bears most fittingly that line from Holy Writ, "*Neither shall there be any more pain.*"

The monument and the happy inscription set us upon a meditation on the meaning and the ministry of bodily pain. As the *Independent* has many a weekly reader in the chamber of sickness, perhaps it may comfort such to know that bodily pain has a most important ministry in the plans of an all-wise Providence. Pain implies imperfection. It means that something in the bodily machinery is wrong. When we are in perfect health, when every function of the body is working in its

normal way, we suffer no pain. And the moment that we feel the darting torture through our sensitive organs we instinctively say to ourselves, "Something is out of order." We have been breaking some law of nature; we have eaten or drunk what was forbidden; we have indulged some lust, or in some way or other we have violated the rules which the Creator of the body has ordained. All such pains are wholesome punishments. The trembling hand, the aching head, and the ulcerated stomach of him who "tarries long at the wine" are Nature's protest against the bottle and Nature's punishment of the bottle. The sensualist, as he enters the house of debauchery, says to himself, "I will find pleasure here." But stern nature says, "You shall not; I will give you pain," and she scores him with a loathsome malady. What mean the inflamed eyes and shattered nerves of the student who turns night into day, and robs himself of needed sleep? They mean that he is a law-breaker, and must pay the penalty.

But, while pain is the righteous retribution of a thousand sins against the laws of health, it is a merciful warning too against unnumbered ills. This may be accounted a blessing. When I feel in my frame a sudden stab of pain, it may be only an alarm-bell rung to warn me of the coming danger. I am admonished to take the timely precaution, to call the physician, or to alter my mode of living. And so the first throb saves me from worse things to come. If we were wise to discern first symptoms, and take them in time, we would be spared from half the diseases we suffer. Certain pains are only the health-police placed at the gateway of self-indulgence, in order to warn us "off the premises." And is it not equally true that the pangs which conscience visits on us when we sin are merciful reminders of a more terrible "wrath to come" if we persevere in transgression?

There are other offices of pain, however, besides those of retribution or of timely warning. Pain is part of a heavenly Father's discipline. It hath as blessed ministry upon the soul as tears, and trials, and temptations have. Its sharp lance often punctures pride and vain-glory, and it pricks into the soul a sense of utter helplessness and dependence on God. Under its tortures the Christian reaches out after a sedative which faith doth furnish, and lays his aching head on the bosom of the infinite Comforter. I have sometimes wondered why God's most faithful children are so often imprisoned in a sick-room, or stretched on beds of anguish. But when I saw how patiently they bore their confinement, and how cheerfully they submitted to the suffering—when I listened to the "songs in the night" which have been given of God to these prisoners of pain—then I discovered at least one grand reason for the grand regimen to which they were subjected.

"Here I lie," said the happy Halyburton, on his bed of suffering—"here I lie, pained and yet without pain; without strength, and yet strong! The fever burns and parches my body, but the dew lies all night upon my soul. My poor body is sore racked, and my bones prick through my skin; but this bed is the best pulpit I ever was in! I am laid here that I may commend my precious Lord." A costly pulpit was that; but from such pulpits we ministers often hear such testimonies of faith that we grow ashamed of our own cheaper and weaker utterances for God.

This paragraph will probably be read in many a chamber of suffering. Good friend, if Jesus is with you, then is your chamber a vestibule of the better world. Your days cannot be wearisome, and your nights cannot be dark and lonely. Love mingles your cup with blessings. You have a testimony to utter there for Christ. If He endured an infinitely sorer agony without a murmur, then must not the disciple aim to be "above his Lord" in freedom from suffering. Prove the power of the grace that is within you "by patience, by meekness, by long-suffering," and rejoice in the Lord always. When pain makes you sick of life, then grow home-sick for heaven! On that litter of thorns you are being carried home to your Father's house!

In that Father's house are many mansions; but there is not a hospital or a sick-chamber among them all. None shall inflict, and none shall suffer pain. There shall not be a tear shed within those crystal gates. And all this immunity from pain shall come from the *entire absence of sin*. There will be no sin to be punished; no wrong to be warned against; no imperfections of character to be burned away in the crucible of suffering. Bear on, then, a little longer, the burthen which is laid upon thee. Go singing and praising on your homeward way, though you be carried on a couch of anguish. Glorify your Saviour at every step. You are drawing nearer and nearer to that world on whose shining portals it is written, "Neither shall there be any more pain."

A TRUE REVIVAL.

IN reviewing the history of a work of divine grace in this world, we find times of spiritual declension alternating with times of revival. In other words, we see man's failure under the fullest displays of the grace of God, and then we see the grace of God finding its opportunities in man's failure. So much is this the case, that one, who with great pains has sought to gather the scanty material of that history from the days of the Apostles downward, makes the remark: "The kingdom of grace, like that of nature, has its seasons and fluctuations, its winter and its spring, its droughts and its floods, all to show forth more clearly God himself as the doer of the whole, to sink the creature and exalt the Creator; that thus men may not mistake the hand by whose invisible pressure the tide rises, from whose invisible, but irresistible influence every ripple takes its form and course."

In examining the more notable seasons of revival and awakening, whether in a wider or narrower sphere, it is plain that they do not result from great plans of man's devising, nor from any great mustering of human powers and resources. There is no great din of preparation, and they are not ushered in with sound of trumpet and shouts of human applause. "When man," it has been said, "proceeds to the accomplishment of some mighty enterprise, he puts forth prodigious efforts; as if by the sound of his axes and hammers he would proclaim his fancied might, and bear down all opposition. He cannot work without sweat, and dust, and noise. When God would do a marvellous

work, such as may amaze all heaven and earth, he commands silence all around, sends forth the still small voice, and then sets some feeble instrument to work, and straightway it is done." This will be found to be eminently true in the revivals of which we speak. The circumstances in which they occur, and the instruments by which they are accomplished, make it evident that the work is his. The treasure is put into earthen vessels, that the excellency of the power may be of God, and not of men. The chief actors of such a work are men trained for it in secret with God, like Moses in Horeb; and are called forth from quarters the most unlikely in man's view, like Saul of Tarsus, called to the apostleship of the Gentiles from the school of Gamaliel, and from the front rank of the persecutors of the church of God.

One of their most marked characteristics has always been their prayerfulness. Such a man was John Welch. Such a man was Mr. Blackerry, his cotemporary in England, who was greatly honored of the Master in the ingathering of souls; of whom it was said, "He was a man much in prayer, much in closet prayer, much in walking prayer, much in solitary prayer, much in conjugal prayer—for he daily prayed with his wife alone—much in family prayer, very much in fasting and prayer." Such a man was Mr. Bruce, about the same time a minister of Edinburgh, who was instrumental in the conversion of thousands. He lived "praying without ceasing," and according to Fleming, "was a great wrestler, and had more than ordinary familiarity with his Master." Joined to this, they were earnest and constant students of the Bible. The last mentioned, Mr. Bruce, says of himself in his latter days, "I have been a continued student; and I hope I may say it without offence, that the man is not within the isle of Britain, of my age, that takes greater pains upon his Bible."

These two characteristics go far to account for all the rest. Alone with God, they replenished their own souls at the living fountain, that out of them might flow living water. And is it not here that the failure is most marked in our own day, when men exhaust their energies in external labors, and overlook the necessity of enriching, ripening, elevating their souls by prayer and the word of God? There may be those among us who, like John Welch, are spending hours of the day and of the night in prayer, and who, like Whitefield, are studying the Bible on their knees. But rest assured, wherever they are, it will be one day said of every one of them, as it was said of their Lord, "He could not be hid." There may be solitary saints in their closets, with their doors shut, pleading with him who hears in secret; and if so, there can be no doubt that he will reward them openly.

We have directed attention to God's way in the history of the past, that the godly may not be misled or tempted to try man's way. Rest assured, before there can be any God-glorifying results, David must lay aside Saul's armor. The Lord must be owned as sovereign. All must be submitted to the sovereign guidance and disposal of the Spirit. We are too much accustomed to adopt our own plans, and then call upon the Lord to supplement our own powers in carrying them out. If there be but one heart on which the burden is laid, let not that heart wait for some great opportunity, or a great assembly, but straightway hasten

to a throne of grace. A true revival will begin in an individual soul, or in individual souls; and no wisdom of man can foresee, nor can any authority of man prescribe the order in which it will proceed. Wait upon the Lord, not listlessly, but with an importunity of prayer, which only faith in the living God can inspire, and, at the same time, with a calmness of patience which only faith can sustain. Let us not take the matter in our own hands, nor dictate to him as to time, means, or manner. When the blessing comes, it will be in such a way as to leave no doubt as to whence it comes. "Is the Lord's hand shortened, that it cannot save; or is his ear heavy, that it cannot hear?"—*Witness.*

OLD AGE.

MEN have a right to old age. It is a part of the allotment of life, and belongs to every one. Men are defrauded if they do not possess it. They get so much less of the patrimony which God has provided for them. Sometimes men are deprived of it, by the sins of their parents, or of their ancestors. This transmissive law, by which children are punished for the sins of their parents, is silent, is not sonorous; and yet it is more august and dreadful than Sinai when all in flames. Many children come into life, and the experienced eye pronounces it impossible for them to live many years. Parents weep at the strange providence and mysterious dealings of God, when there is neither strangeness nor mystery in it. Thousands and thousands are born who have right in life, whose hold upon it is so brittle that the wind shakes them, and they fall like untimely figs. Some are destroyed by accident, or in the discharge of duties which call them to sacrifice their life to the common weal. The greatest number, however, are deprived of a good old age by their ignorance, or their own misconduct. Those that reach old age, often find that it is a land of sorrow. Such is the spectacle that we witness in so many instances, that it is not strange that one desires not to grow old. One dreads to see gray hairs in poverty, in beggary, dependent upon a charity which is inconstant as the tides. One shrinks from old age when it is full of pain, crippled, shrunk, helpless, hopeless, and heedless; and still more when the reason wanes, and "childhood" is the gentle phrase with which we cover up imbecility.

Now, old age was not designed to be mournful, but beautiful. Old age is part of a scheme in life which is divine and beautiful from beginning to end. It is the climax of a symphony which is beautiful in its inception, rolling on grandly, and terminating in beauty and pleasure. It is harmonious and admirable, according to the scheme of nature. The charms of infancy, the hope and spring of youth, the vigor and fruitfulness of mature manhood, the certainty and tranquil wisdom and peace of old age—all these go to constitute a true human life, with its beginning, middle and end—a glorious epic.

The end of summer is even more glorious than the summer itself, or than its beginning in spring. October is, beyond all comparison, the crowning of the year; and the words of inspiration saith, "The hoary

head is a crown of glory, if it be found in the way of righteousness." While a sturdy old man, who has corrupted his heart, and filled his life with vices, is a hideous spectacle, so on the other hand, a pure heart, a sweet nature, a generous and charitable soul, walking among the busy, mildly manifesting what are the fruits of a true piety, is at once a blessing and encouragement. There is nothing more beautiful than a virtuous, serene, happy old age; and such an old age belongs to every individual's life, if he only knows how to get it—how to build it.—*Examiner.*

THE LAW OF VERACITY IS VIOLATED.

WHEN we state as true what we do not know to be true. When we intentionally produce a false impression. When we find that we have, though undesignedly, conveyed a false impression, and do not hasten to correct it. When we state a matter in the least degree different from the shape it has in our own minds. When in the statement of what may be true in fact, we purposely omit any circumstances which are necessary to a correct apprehension of the truth. When we exaggerate or extenuate any of those circumstances. When we purposely arrange the facts of a true representation in such a manner as to deceive. When, with intention to deceive, we accompany a statement with a look of the eye, a tone of voice, a motion of the head, or anything which may influence the mind and conduce to a false impression. When we answer a question evasively, so as to deceive, under the secret pretence that the inquirer has no right to know the truth. When by word or act we create an expectation which we do not intend to fulfill. When we create an expectation which, though we intended to fulfill it, we afterwards fail to fulfill, without due care to explain the cause of the failure. When we do not fulfill a promise in every respect precisely as we supposed the promisee understood it. When we fulfill a contract or a promise in every particular, except as to time, and make no effort, show no disposition, to give early notice that the delay was unavoidable.—*Watchman & Reflector.*

MISSIONARY.

WASHINGTON MISSION—APPEAL FOR FUNDS.

WASHINGTON, D. C., January 26th, 1869.

MR. W. WILLS—*Dear Sir:* I have nothing new to write, but we are all in need of money, both for salary and to pay expenses of schools. Please send us some as soon as possible. 1 qr. to Miss Morse and Johnston; $\frac{1}{2}$ qr. to Miss Trumble and James; 250 dollars to me, and if possible, from 50 to 100 dollars for current expenses. I cannot collect a cent of rent now till work opens in the spring. If you can send us about seven hundred dollars, it will put us through the winter, and this is the worst time for us. I have put off writing on this subject, as long as I could, thinking every day I would hear from you. But now

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we are at the extremity; and, my dear friends, if you have anything to send to these poor sufferers by way of clothing, or *anything* at all, please send it soon, for there is more suffering among them this winter than I ever knew before. No money, no work, no food, no clothing—in a word it is dreadful—I *can't describe it*. When I get a little more leisure from my duties, which take all my time, I will try to give an account of some of what we have seen this winter, but not now, for I have twenty calls needing immediate attention.

Yours, &c.,

J. M. JOHNSTON.

In connection with the foregoing letter, the following statement of facts is, by direction of the Board, put before the church:

At the last monthly meeting of the Board, Feb. 15, it was ascertained that the treasury was overdrawn more than eight hundred dollars. The amount necessary to cover this and sustain the Mission till the meeting of Synod is about fifteen hundred dollars. The sum estimated by Synod as needed to keep this Mission going for the year, is four thousand dollars. Of this we have received a little over fourteen hundred dollars.

In view of this state of things, the Board have resolved, that unless a sufficient amount of money be forwarded to the treasurer before the next meeting, which will be held on Monday, March 22, they will discontinue the Mission, and take steps to dispose of the property to pay off the debt. They will deeply regret the necessity for doing this, and feel that it will be humiliating and dishonoring to the church if it is done. To prevent this, an appeal is again made to the church for funds. Synod is pledged for the amount estimated, and the honor of Synod should not be sullied by a broken pledge. Every member of the church should feel an interest in this matter, and act accordingly.

We see that the first Sabbath of April is the day appointed by Synod for the collection for this fund. We would suggest that it be done sooner, say the second or third Sabbath of March. This seems necessary in order that we may know at our next meeting what we have to expect. We request pastors, and elders in vacant congregations, to take this in hand at once, and write to our Secretary, Wm. Wills, 110 Market street, Pittsburgh, or our Treasurer, D. Euwer, Allegheny, and either send funds, or let us know how much will be sent, and at what time.

We close by saying, read again Mr. Johnston's letter, and let the condition of the suffering poor take hold of your sympathies. "Blessed is he that considereth the poor. The Lord will deliver him in time of trouble." By order of the Board.

THOS. SPROULL, *Chairman*.

Allegheny, Feb. 15, 1869.

WASHINGTON, D. C., February 15th, 1869.

MR. EDITOR—Please publish the following notice of money and goods received for the benefit of the suffering freedmen here, and those who have remembered us this winter have certainly been friends in the time of our need—for never before have I seen such suffering anywhere

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as I have witnessed here this winter. It is true we have had a very mild winter, but there has been no work or employment for the poor, and there has been more sickness than usual, and of course much less done for them since the Freedmen's Bureau has ceased.

I received December 20th from Mrs. R. M'Clintock, New York, 1 box of shoes and clothing. Jan., 1869, from Jane Stitt, of Zanesville, 1 box of clothing, old and new. Jan., from Utica, Ohio, per William Stevenson, 1 box of clothing. Jan., from 1st Miami congregation, per C. Jameson, 1 box of clothing. Feb. 6th, from W. Neilson, of Ryegate, Vt., per Rev. J. Beattie, seventy-five dollars, to be expended in purchasing food and clothing for destitute freedmen in Washington. Feb. 6th, from Topsham, Vt., per David Lang, sixteen dollars, for the Washington Mission. Feb. 15th, from Wm. Wills, of Pittsburgh, twenty-five dollars, for the poor.

Our friends have enabled us to relieve the wants of many of the suffering around us, and it is useless for us to say we thank them for their kindness, as that would express but faintly our gratitude. May the Lord—who alone can—reward them abundantly. Yours, &c.,

J. M. JOHNSTON.

ANNUAL REPORT OF THE LADIES' MISSIONARY SOCIETY OF THE R. P. CHURCH, PITTSBURGH.

THE year just closed has been one of few changes. But one of our number has been removed by death. In addition to our regular monthly, we have held four special meetings. The meetings were not so well attended as they should have been, the average attendance being but eighteen. Eighteen new members have been received during the year, four of whom are life and honorary members; all being unanimously elected. Two members have been stricken off the roll, having removed to other congregations; leaving fifty-one enrolled members. Addresses were made by the following gentlemen, viz: Prof. Sloane, Rev. A. M. Milligan, Messrs. M'Farland, Gillespie, Willson, and Walter T. Miller. Sermons were preached in behalf of the Society by Rev. J. S. T. Milligan, and Prof. Sloane. Letters were received from Mr. Buck, of the Western Mission, and Miss Crawford, of Syria.

A resolution was passed on the 4th of June to have a text of Scripture discussed in the absence of addresses. On the 6th of August a suggestion was made that the members of the society devise some means to prevent the selling of newspapers by little boys on the Sabbath. A committee was appointed for that purpose, but finding their efforts fruitless, they abandoned the project. On the 1st of October an appropriation was made of seventy-five dollars to Dr. Metheny, of Syria; to be used as he deemed best in the furthering of mission work. The Society thinking it would stir us up to greater effort to have some special object for which to work, passed a resolution (Nov. 5th.) to devote one hundred dollars annually to assist in educating a colored man, (now a student at Northwood) to go out as a missionary to his own race. The treasurer was authorized to make the first quarterly pay-

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ment immediately. In order to meet the above engagement a resolution was passed to have an oyster supper, and sell tickets of admission. This arrangement was carried out with the following results:

Gross receipts of Supper,.....	\$495.75
Which after deducting all expenses left a net gain of.....	\$234.23
Members' subscriptions.....	73.00
Life and Honorary memberships, \$10.00 each,.....	40.00
Total,.....	\$347.23

Members' indebtedness to subscription, \$12.40.

In view of what God has enabled us as a society to undertake, the favor he has shown to us in our work, and the pressing calls there are for help, will we not every one ask, "Lord, what wilt thou have me to do?" While so many are "perishing for lack of knowledge," let us resolve that henceforth we will be more punctual in our attendance at meetings, contribute more liberally, and pray more earnestly that our feeble efforts to further the cause of Christ may be blessed. We will then have the assurance that God will "be merciful to us, and bless, and cause his face to shine upon us."

Respectfully submitted, Jan. 7th, 1869.

M. M'KEE, *Rec. Sec'y.*

Mrs. ROBERT ADAMS, *Treasurer.*

OBITUARY.

At a special meeting of the Executive Committee of "The Presbyterian Historical Society," held in the rooms of the "Board of Domestic Missions," 907 Arch street, Philadelphia, Feb. 4th, 1869, the following paper was unanimously adopted, viz.:

WHEREAS, It has pleased an all-wise and gracious God, in his mysterious providence, to remove, by a violent and sudden death, through the collision and burning of two steamers on the Ohio river, on the night of the 4th of December last, while he was yet in the prime and vigor of life, George W. Fahnestock, Esq., an honored and beloved member of this Committee, and a warm friend of "The Presbyterian Historical Society," and by the same calamity, his only child and daughter; therefore,

Resolved, 1. That we bow in humble submission to the will of our heavenly Father, who always takes his dear children home to glory, at such time and under such circumstances as in his infinite wisdom he sees best, either by flood or by a chariot of fire.

2. That in the humble, fervent, and devout piety of our departed associate and brother, so beautifully evinced by a spotless and unblemished life, and by his unwearied efforts to do good, we have a precious assurance that he was always ready to depart and be with Christ, and that death in its most sudden approach could not find him unprepared.

3. That in the death of Mr. Fahnestock, "The Presbyterian Historical Society," and this Committee, have lost a most valued member, whose cultivated mind, historical tastes, and enlarged and catholic views, made him one of its brightest ornaments, and pointed him out as one of its most efficient friends.

NOTICES, &c.

PRESENTATION AND FESTIVAL.—In accordance with the direction of last Synod, Pittsburgh Presbytery at its fall meeting dissolved the pastoral relation existing between Professor Sproull and Allegheny Congregation. No remonstrance was presented, inasmuch as intimation was given that in view of the action of Synod refusing to accept his resignation when offered, and expressing an earnest desire to have him devote his entire time to the duties of his Professorship, none would be of any avail. A meeting, however, of the members and friends of the congregation was held in the church Thursday evening, January 28, for the purpose of testifying to their late pastor their appreciation of his labors and interest in his welfare. After partaking, in the body of the church, of a sumptuous entertainment provided by the ladies, the company adjourned to the Lecture-room, where the meeting was organized by calling to the chair Rev. Jno. Crozier. Professor J. R. Newell, in an earnest and appropriate speech, presented to Professor Sproull a well filled purse and a beautifully framed copy of some resolutions adopted at a previous meeting. Rev. A. M. Milligan, then, in behalf of the ladies of Pittsburgh Congregation, presented another well filled purse, as a token of the esteem in which their former pastor is still held by them. To both addresses Professor Sproull responded, thanking the donors for their kindness and assuring them of his continued regard for and interest in them. After some remarks by Prof. Sloane the meeting was dismissed at a late hour with singing the 138d Psalm, and benediction. J. W. S.

The following is a copy of the resolutions referred to above:

WHEREAS, Synod, at its recent meeting, refused to accept the resignation of Rev. T. Sproull, D. D., as Professor in the R. P. Theological Seminary, and proposed to him to devote his *whole time* to the duties of his Professorship, and in case of his acceptance, authorized the severance of the relation heretofore existing between him and this congregation; and whereas, the proposal of Synod was accepted by him, thus virtually closing this relation; therefore,

Resolved, That we publicly express our sincere sorrow in being thus called upon to part with our beloved pastor, and give our consent to the separation with great reluctance.

That we take this opportunity of declaring, both as a congregation and as individuals, our warm attachment to him, our great esteem and love for him as a distinguished and worthy minister of the gospel of Christ.

That we herein express our high appreciation of the value of his labors among us for a period of *thirty four years*, and bear witness to the Christian courtesy, the ready sympathy, the uncommon fidelity and wisdom, and the godly example which have characterized him during so long a pastorate, and which have endeared him in no ordinary degree to us all.

That we hereby assure him of our continued and affectionate interest in his future labors as Professor in our Seminary, of our earnest prayers for himself and family, of our personal affection and love, and of our deep regret at this parting.

Allegheny, Pa., Nov., 1868.

WM. ANDERSON, *Chairman*.

WM. M'CUNE, *Sec'y*.

RECEIPTS FOR FOREIGN MISSIONS.—CONTINUED.

Jan. 9,	W. Barrin, of Wilkinsburg, Pa., per John Caldwell..	5 00
	David Forsyth, Albion, Iowa, per Rev. S. O. Wylie....	5 00
11,	Lisbon cong., N. Y., per J. Coleman.....	19 50
12,	Brooklyn cong., N. Y., per Robert J. Culbert.....	46 00
13,	Sterling cong., N. Y., per John Hunter.....	28 44
	Society meeting at James Best's, of Allegheny, per Rev. Thos. A. Sproul.....	25 00
	A Friend of Missions, Allegheny, per do.....	2 00
	Mrs. Mary Elder, of New Alexandria cong., do.....	30 00
14,	Missionary Society of Rochester cong., N. Y., per S. O. Wylie.....	70 00
15,	Glade Society of Brookland and North Washington, Pa., cong., per John Keed.....	6 50
16,	Mrs. Flora Stevenson, of Utica, Ohio, per N. M. Stevenson.....	5 00
18,	Bovina cong., N. Y., per Rev. J. Kennedy.....	60 00
19,	Beaver cong., per David Gregg.....	3 50
	Allegheny cong., (additional) per do.....	33 72
	Alexander Hill, for Mission Buildings, per do.....	5 00
	Mrs. Rev. Wm. Slater, to educate a girl in Syria, per do.	10 00
	James M'Farland, of West Bedford, Ohio, to educate a girl in Syria, per D. Gregg.....	50 00
	Missionary Society of Salem cong., Pa., per D. Gregg	\$20 00
	Warsaw Branch of do., per do.....	12 85
	Sandy Branch of do., per do.....	20 00
	Bear's Run Branch of do., per do.....	9 00
		61 85
	Clarksburg cong., Pa., 7th inst, per Jno. Caldwell, Jr...	60 00

WILLIAM BROWN, *Treasurer*,
1635 Locust Street, Philadelphia.

RECEIPTS FOR LITERARY FUND.

1868.		
Dec. 25,	Second Miami cong., Ohio, per David Boyd.....	\$11 30
28,	Ramsey cong., Canada, per Rev. R. Shields.....	3 00
1869.		
Jan. 4,	Slippery Rock cong., Pa., per Rev. T. P. Stevenson.....	6 06
	WILLIAM BROWN, <i>Treasurer</i> .	

RECEIPTS FOR SOUTHERN MISSION.

1868.		
Dec. 21,	Wilkinsburg cong., per W. Wills.....	\$100 00
	On accou t of property sold in Washington.. ..	75 60
	Rent from tenants in do.....	60 00
	From Freedmen's Bureau for repairs, reported per Rev. J. M. Johnston	60 00
	James Robinson, Allegheny, per Mr. Euwer.....	5 00
22,	Utica, Ohio, cong., per Wm. Stevenson.....	23 00
	Margaret Cary, per do.....	2 00
28,	Thomas Crozier, Welland, Ontario, Canada, per Dr. Sproull.....	9 00
	Mrs. A. Hewey, Knoxville, Ill., per Dr. Sproull.....	10 60
	New Alexandria Missionary Association, per W. Workman.....	63 00
1869.		
Jan. 4,	Allegheny cong., per D. Gregg	54 76
8,	do. Society that meets at J. Best's.....	25 00
	do. A Friend of the Cause.....	10 00
	do. Another Friend of the Cause.....	16 10
16,	Church Hill cong., Ill., per A. Campbell.	10 50
	DANIEL EUWER, <i>Treasurer</i> .	

RECEIPTS FOR HOME MISSION.

1869.		
Jan. 15,	Six months' interest on \$200, bequest of Elizabeth Shields, due 1st inst.....	\$ 6 00
	Six months' interest on \$1,100, donation of William Acheson, due 1st inst.....	31 35
	Six months' interest on \$50, bequest of William McCracken, due 1st inst.....	1 50
	Six months' interest on \$1,000 Allegheny county five per cent. Bonds due 1st inst.....	25 00
	Six months' interest on \$1,100 United States five- twenty Bonds, Elder bequest, \$33; premium \$11.63	44 63
	Six months' interest on \$1,000 State of Ohio bonds, Acheson Donation, due 1st inst.....	30 00
	Three months' interest on \$500, Acheson bequest, due February 1st, 1869	6 25
	All of the above date per Wm. Brown, Philadelphia Pa.	
16,	Church Hill cong., per Alexander Campbell.	7 00
	DANIEL EUWER, <i>Treasurer</i> .	

APPOINTMENTS.

Red Stone—February, second Sabbath, Prof. J. R. Newell; March,
third Sabbath, W. Slater; April, third Sabbath, J. Black.
Laurel Hill—March, fourth Sabbath, J. W. Sproull.

COMBINED SERIES,

VOL. VII.—No. 4.

THE

Reformed Presbyterian

AND

Covenant.

APRIL, 1869.

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THOMAS SPROULL,
JOHN W. SPROULL,
EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 3: 16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

TERMS.—\$1.00 per annum in the United States; \$1.25 in Canada; \$1.75 in Great Britain. Communications should be sent to Allegheny City, Pa. Business letters to McKeesport, Allegheny Co., Pa.



PITTSBURGH:
BAKEWELL & MARTHENS, PRINTERS, 71 GRANT ST.

RECEIPTS FOR THE EDUCATION FUND.

Dec. 16,	Syracuse, H. R. Scott.....	\$ 4 00
30,	Wilkinsburg, W. Wills.....	41 50

JAMES BROWN, *Treasurer.*
Box 2,595, Cincinnati.

RECEIPTS FOR SOUTHERN MISSION.

Feb. 17,	Lisbon cong, N. Y, per J. Coleman.....	\$ 26 50
18,	Bloomington, Ind, per T. N. Faris.. ..	39 00
	Davenport Society, per J. Stewart.....	18 00
24,	Brookland Branch, per Rev. R. Reed.....	9 00
	8d cong, N. Y, per Alex. M'Neill.....	121 25
25,	Rushsylvania, O, per W. Wright.....	14 00
26,	8d cong, N. Y, per Alex. M'Neill, additional.....	50 00
27,	Bloomington, Ind, per Rev. D. S. Faris	52 00
March 2,	Mr. Thos. Newell, deceased, per Jas. N.....	100 00
	Allegheny cong, per D. Gregg.....	68 41
3,	New Wilmington, Pa, per Rev. J. J. M'Clurkin.....	3 25
12,	Allegheny cong, from Society that meets at house of J. Best.....	25 00
18,	Mrs. Matchett, Iowa, per Rev. J. W. Sproull.....	1 00
	A Friend, Urbana, Ill.....	5 00
15,	Muskingum, per J. Beattie.....	2 50
17,	Rushsylvania, per Mr. Michael George.....	31 50
	" per Mrs. Michael George for Poor Farm,	5 50
	Oil City cong, per W. J. Magee.....	30 00
	Mr. M. Mitchell, Sparta, Ill.....	10 00
	2d cong, Phila, Pa, per Wm. Walker.....	\$70 00
18,	" " " per Dr. Thos. Sproull.....	25 00
	Princeton, Ind, per W. Wills.....	18 25
	Mrs. C. J. Slater, per "	5 00
	Miller's Run cong, per " second contribution.....	42 01
19,	E. Craftsbury, per Rev. A. W. Johnston.....	15 00
	York, N. Y, per Rev. S. Bowden.....	66 07
20,	Old Bethel, Ill, per Joseph B. Matthews.....	24 90
	1st Miami cong.....	\$41 26
	Less freight on box to W.....	6 53
	"Truth," Albia, per Wm. Wills.....	1 00

\$916 87

DANIEL EUWER, *Treasurer.*

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Reformed Presbyterian and Covenanter.

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Vol. VII.

APRIL, 1869.

.....

No. 4.

THE MINISTRY OUR AGE AND COUNTRY DEMAND.*

Members of the Board and Students of the Theological Seminary—
In accordance with established custom, it devolves upon me to address you upon this occasion, which is to me so solemn, and to all of us important and interesting. In the remarks which I am about to make, it is my purpose to endeavor to give some expression, however inadequate, to my conception of the work, which the Head of the Church, by the voice of her highest judicatory, has called upon me to perform.

All agree that to provide an earnest, pious and well furnished ministry, is the first and most important work of the church. This obligation rises above all others; this work ranks all others which she undertakes, for all efforts in other directions will be in vain if this is neglected—this must be done whatever else is left undone.

With a humbling sense of my own insufficiency, with fervent supplication to the God of all grace for the necessary endowments, but with the most profound conviction that it is the highest service to which the Master calls any of his servants, I enter to-night upon the toils, responsibilities and duties of a teacher in the Theological Seminary of our venerable and beloved church.

In accordance with these views, I have painfully torn myself away from an affectionate and attached people; a people endeared to me by the kindly intercourse of a pastorate of nearly thirteen years; a people whom I shall bear in my heart, and whose kindness I will never forget while the tide of life courses in my veins, to devote the remainder of my days and energies to the severe, but as I anticipate, pleasant duties of this school of the prophets.

My conceptions, however, of this entire subject, and the ends at which I shall aim in the discharge of the duties of the professorship,

*Inaugural Address of Professor Sloane, delivered on the opening of the Reformed Presbyterian Theological Seminary, Allegheny City, Wednesday evening, November 4th, 1868. Published by request of the Students of the Seminary.

will be made apparent in the discussion of the theme which I have chosen as the basis of my remarks, viz. :

THE MINISTRY WHICH THE INTELLECTUAL, POLITICAL, MORAL AND SPIRITUAL NECESSITIES OF OUR AGE AND COUNTRY DEMAND.

I. The Ministry of the Church should be composed of able men.—Ability is a prerequisite to entrance upon the work even of preparation for the sacred office. This is an endowment of nature, rather say of nature's God; no school, college or theological seminary can confer it. The lack of it, however, is fatal to all success in the holy calling of the ministry, and is an insuperable barrier in the way of undertaking it. We do not say that candidates for the ministry shall be what the world calls great geniuses, or necessarily be distinguished by any remarkable brilliance of talent. It is true, preeminent abilities are very desirable. There is no sacrifice too precious to lay upon the altar of Christ, no gem too brilliant for the crown of Immanuel; but what we insist upon is, that all candidates for the office should have the capacity to acquire useful knowledge, should be able to grapple with any and every department of learning and science, and especially should possess a reasonable proportion of that rare talent, common sense.

The great desideratum in a minister of the gospel is not so much great powers, as respectable and well-balanced powers. Great men, in the true acceptation of the word *great*, are rare. Pauls, Augustins, Calvins, Turretins, Edwardses, &c., appear at long intervals. Happy is that generation which has *one* such as its crown of glory. We should be thankful for them when they appear; but we must not be too desirous for them, or disappointed when they are not given—for few such wise master-builders are employed in the building of the great temple of mercy. It must be carried forward by men of more moderate capacity. But if we may not demand great men, we may *able* men: these are not rare. There are enough of men with clear heads and sound understandings, capable of acquiring useful information, and apt to teach, in every age, to fill up the ranks of the ministry, without descending to those of intellectual feebleness bordering on imbecility.

We do hold, and to the very best of our powers shall insist upon it, that to place any one whose intellectual capacity is below the average in the pulpit, is to do a great wrong to the individual himself and inflict an irreparable injury upon the church of Christ.

It is true, there is room in the church for every variety of talent. There is something to do in the vineyard of the Lord for every laborer which he calls—and every Christian is such a laborer and co-worker with God. Every one may find a place in which to glorify God, and that in a higher and nobler way than making besoms according to the famous Scotch story. We only insist that the field for persons of feeble intellect is not the pulpit. It may be in the prayer meeting, in the Sabbath school, in tract distribution, in going from house to house with the word of God, and talking with dying men upon the concerns of their souls; but wherever it may be, we repeat, it is *manifestly* not in the pulpit.

It is well for parents to dedicate their children to the Lord. We wish there were in the church more Hannahs devoting their sons to the service of the Most High. It is one of the duties which pastors too much neglect, to look out in their congregations suitable youths, and encourage them to give their time and talents to Christ in this great work; but regard must always be had to *ability* as a *sine qua non*, a condition absolutely essential to such consecration.

The man who is to expound the word of God from Sabbath to Sabbath, who is to be a standard bearer in the army of the Lord, to defend truth against enemies, ingenious, subtle and profound, armed with weapons drawn from every department of human learning and thought—to attack error entrenched in its strongholds, and defended by all the skill of human and satanic cunning; who is to think much about the times in which his lot is cast, that he may know what Israel ought to do; who is to wisely plan and skilfully execute schemes for the extension of the Redeemer's kingdom; who is to take the constant oversight of a flock which he is to feed according to truth and knowledge, to whom he is to be an adviser in circumstances the most difficult and delicate, and to whom he is to be guide and instructor in concerns the most momentous, because eternal—the man who assumes such a position, it will be seen at a glance, requires endowments of no ordinary kind.

The entire life of a minister is filled up with duties and labors that make the most severe and exhaustive demands upon his intellectual resources. "Woe to the church when her princes are children, and women rule over her."

II. A learned Ministry is demanded by our age and country.—We desire to speak on this point in the most emphatic manner. The tendency in our own church in this respect, is from a higher to a lower standard of qualification. A reference to the ministry of the Reformed Presbyterian Church of forty years ago, puts this beyond question. "There were giants in those days." We have reason to fear that the grossest misconceptions upon this subject are beginning to prevail, and have obtained a hold in the minds of many; that certain views which have not taken tangible form perhaps, are yet floating like a poisonous malaria in the atmosphere, and producing the most deleterious effects.

We are the more earnest on this point, because incorrect views here will neutralize all our efforts, and render our labors vain.

It has been the crying evil of the church for years in this respect, that young men have been hurried too rapidly into the ministry. An arrest must be put upon this at some time, and it is just as well to begin *now*. The evil, however, can be corrected only by the combined efforts of parents, candidates, ministers, presbyteries and theological professors.

The presbyteries are, however, chiefly responsible. The theological professors must accept such students as the presbyteries send, and endeavor to teach them the theological course, no matter what their previous attainments. With the presbyteries, also, is the responsibility of licensing a young man to preach, which they never should,

unless with satisfactory evidence that his acquisitions are sufficient to warrant his entrance upon the duties of the office.

The great point with many young men appears to be to get into the ministry with the smallest possible expenditure of time and means. They choose the college which will grant them that meaningless thing, a diploma, in the shortest possible time, and resort to every device to abbreviate the period of study in the theological seminary. That young men are sometimes influenced to such a course because of straitened circumstances, we have no doubt; but we fear that besides this, and in connection with it, will often be found radical misconception as to the mental furniture which is necessary for the respectable discharge of the pastoral work. Whatever the motive, it is a most injurious mistake, and one which proves fatal to the usefulness and happiness of many, who with just views might have been effective workers in the Lord's vineyard. We often hear it said that what is needed now is an earnest, wide-awake, energetic, practical ministry, but that profound learning is not necessary. The former part of this is true. The age especially demands an active and a practical ministry. We shall have something to say upon this point before we close. But that we do not require a learned ministry is a sentiment as false as it is injurious.

We stand here to-night to repudiate with all earnestness the idea that the church should not aim to furnish a learned ministry; on the contrary, we affirm in the broadest manner, that there never has been an age since the church was organized, when the need of a thoroughly educated ministry was so imperative. It is a present and a pressing necessity. Thorough preparatory training is essential, not merely because it furnishes the material for sermons, but because it gives the mind the power to use the materials at its command. The materials for sermons are everywhere, in the Bible, in the circumstances of the times, in the works of God around us, in the experiences of Christians, in those of our own heart, in the past history of the church—everywhere there is abundant, teeming material; what the student needs is the power to use his material. Walking the other day in the Central Park, in the city of New York, I found a man in a retired place, with a mass of sticks around him, crooked, knotted, gnarled, twisted in every conceivable shape and form. What was he doing with them? building a rustic house. He saw in those sticks a beauty undiscoverable to the inexperienced eye. Each twisted prong had to him a special adaptability, and he was moulding all into a pleasant, beautiful, tasteful structure. All facts and truths in the Bible, and out of it, are just such a mass of refractory material to the uncultivated intellect. It is education that gives the mind the power to mould them into forms of utility and beauty. We have heard much latterly about lay-preaching. We would that all the Lord's people were prophets. There is abundant room for lay-preaching. We would be the last to forbid any one from casting out devils in the name of Christ; but we do not want a *lay-ministry*. For the functions of that office we want intelligence and learning, not ignorance and its inseparable concomitant, *conceit*. Let us look at the work of the minister. He is an

authoritative expounder of the word of God. The priest's lips should keep knowledge, and the people should receive the law at his mouth. The Bible is found to be written in the dead languages—the Old Testament in Hebrew, the New, in Greek. No man is fit to expound the word of God, who is not familiar with these languages. This involves scholarship, and scholarship of a higher order than was demanded forty or fifty years ago. Then the Hebrew language was thought to be sufficiently mastered when it was read in some way unknown to us without the points, by the aid of Parkhurst, and especially the English translation.

Now the German scholars, by a more thorough and philosophical study of the vowel system, by the aid of the light thrown upon the study of language by the new science of comparative philology, and especially by a thorough study of the kindred Semitic dialects, Arabic, Syriac, Ethiopic, Coptic, &c., have made—not the Hebrew a new language—but the study of Hebrew a new science; the amount of knowledge of Hebrew, which would have enabled one to pass respectably fifty years ago, would not save him from contempt to-day.

If we turn to the Greek of the New Testament, the demand is still greater. One has but to look at the grammars of Matthiæ, Buttman, Winer, Jelf, &c., and to examine but slightly such editions of the New Testament as those of Wordsworth, Alford, Griesbach, Tischendorf, Lachmann, &c., the works of the great English and German exegetes, and form but a slight acquaintance with the immense critical apparatus employed by thorough students of the New Testament, to see what an immense demand is thus created for Greek scholarship, and how much further he must go to be abreast of the times, than those who lived thirty or forty years ago. No one can be a thorough theologian who does not study it historically; the works of the giants of theological learning of other ages must be read, these are written in the dead languages; but a superficial knowledge of them can be acquired from translations; they must be read in their original Latin and Greek.

No one can be well acquainted with theology who does not know something of the philosophical systems of the past and present; but into this field no one can enter who has not a mind disciplined by long and diligent study, to close and accurate thought. It is an honor to American theological learning that the materialistic philosophy of John Stuart Mill has found one of its most formidable antagonists in an American Theological Professor, Prof. Henry B. Smith, of the Union Theological Seminary, in New York City.

The conflict between truth and error, between belief and skepticism, was never so hot as to-day. It is waged on a thousand battle-fields, with weapons drawn from history, science, philosophy, and every conceivable department of human thought and investigation. The objections of opponents are to be met not by the ignorant denial of established facts, nor yet by hurling such epithets as infidel, skeptic, &c., against the head of those who make them, but by calm, persuasive and conclusive arguments. Christianity need fear no foe, and she is to be defended by no weapons but those of truth.

Objections to the Mosaic record are to be met, and can be success-

fully met only by those who have thoroughly studied the science of geology, by those who are familiar with facts, who see clearly over what realms the mists float, just where the difficulties lie, who are able to measure their amount, and give an explanation, not only satisfactory to the believer in divine revelation, but sufficient to confound the infidel. There is a fierce war of criticism waging in these years concerning the authenticity of the entire Pentateuch. To grapple successfully with the objections, whether of skeptical or sincerely inquiring minds, requires all the resources of a vast and varied learning. If it be asserted that Moses borrowed his institutions from the Egyptians, then we must dig into the ruins of buried cities, examine the inscriptions upon ancient tombs, read the story of Egypt upon the walls of decayed temples, and decipher dim hieroglyphics upon sphynx, pyramid and obelisk. It is the proudest achievement of Christian scholarship in these modern times, that it wrests his own weapons from the enemy's grasp, and turns them against himself. Turning the stony leaves of the rocky strata of the earth, it confronts the atheist, and proves not only that there is a God, but that there was a *beginning*; and that each order of being was introduced by a separate creative act of God. Deciphering the dim records of Egyptian, Chaldean and Assyrian empires, it confirms the faith of the Christian, confounds the unbeliever, and wielding the vast resources at its command, defends the citadel of God against the assaults of the foe. But the question may arise, does the pastor need to intermeddle with all this vast field of knowledge? Is it not enough that a select few equip themselves for the arena of these conflicts, and may not others permit the battle to be fought out by the Horatii and Curiatii of the contending hosts?

The reply is easy, the wider the range of his information, and the more thorough his culture, the greater, of course, will be the pastor's resources, and the more effective his discourses, and the more acceptable his ministrations. It is true all cannot be thoroughly versed in these vast and varied fields of investigation. "Art is long and time is fleeting," but a respectable acquaintance with the state of opinion upon these subjects is necessary both for the pastor's usefulness and happiness.

Though one should choose for himself the charge of a flock which he might lead in the green pastures and by the still waters, far from the tumult of this intellectual strife, though it were his fixed purpose to keep aloof from this war of the giants, still these questions would intrude upon him in a thousand different ways, difficulties would be suggested to his mind in the course of his own reading, and in conversation with others, and if he were a thinking man, doubts would arise which would not down at his bidding, until a satisfactory answer had been obtained.

To the students of the Seminary we say that we shall insist upon the highest culture possible for them under the circumstances to attain, and shall endeavor to point them to still loftier heights than those to which we are competent to lead the way.

Of all characters an ignorant minister is the most contemptible, and of all punishments with which God, in his displeasure, has ever visited *his church*, an ignorant ministry is most to be deprecated. If any

young man, depending upon any real or supposed talent that he may possess, imagine that he can dispense with sound scholarship, I can assure him that he is laboring under a delusion, which, if persisted in, will condemn him to a life fruitless in its results, and to an old age full of vain regrets.

(Conclusion in May No.)

WHAT NEXT?

MR. EDITOR—The great desire that is manifested for a union of churches throughout the land has caused many different plans to be devised in order to accomplish the end. One great obstacle that seems to be in the way, is Psalmody. But a writer in the January No. of the *Evangelical Repository* seems to have hit upon a scheme to bring about the desired end,—that of taking *any* portion of God's Word, or the whole of it, from Genesis to the end of Revelation, as "the material for praise in divine worship." Is this not *broad* enough for a union? He evidently advocates the use of any portion of God's Word as the material for praise in his worship, and interprets such to be the meaning of the article on psalmody, in the U. P. Testimony. "*When read in the light of its historical significance,*" then "*all uncertainty as to its meaning ceases.*" I suppose that when it is thus read, it will not appear very *strict* as to the *practical* maintenance of the one hundred and fifty Psalms, and in this way may be interpreted to suit those members who are pleased to use other composition when opportunity offers; when read *carelessly*, to suit those who maintain practically David's Psalms. How accommodating the article! But in another place he declares, "We are supposed to hold that nothing but the hundred and fifty Psalms of the Old Testament should be the matter of praise in Christian worship! a position nowhere enjoined or taught in holy writ, and which our church does not hold, and never did." This makes it plainer, and with such an interpretation, I don't see "What hinders the United Presbyterian Church, then, from taking not merely a part in a union movement, but the lead,—her psalmody article, when rightly understood, pre-eminently qualifying her for such a work? She does not ask the other churches to close their hymn books, and sing nothing but David's psalms: she simply asks them to purge these books of their human elements, so that the words of 'Jesus only' may remain."

Not to *close* their hymn books, yet purge them of their human elements! What a strange idea! What does it mean? Cannot it be done? If such is done, and then take the article on Psalmody in the U. P. Testimony as an open question, as regards using *any* portion of God's word in singing his praise, what is in the way of a union? This is broad enough, but is it right and agreeable to the teachings of God's word? We think not. If the whole word is to be the material or vehicle of our praises, have we not been doing wrong in neglecting to use it. Who has the authority to choose what portions should be sung and what should not? The writer on "Hymnology"

aims to give each one the privilege of using whatever portion they please, as he says, "Congregations may therefore please themselves, whether, in their service of praise, they will employ such or not. If a congregation do so, it violates no law of the church; if it do not, it is acting conformably to its Christian liberty. In either case none are entitled to take offence."

This is Christian liberty. I suppose he means that the new church will assume congregational form of government, which at the present is so prevalent, so that *true* Presbyterianism seems almost gone. Congregations may please themselves as to what portions of Scripture they will use in singing praise. In reading the above my attention was directed to a passage to which the writer refers in 1st Cor. 14: 26, where the apostle speaks of order in assemblies, and not of the *material* of praise. "How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." Then concludes, "Let all things be done unto edifying," and in verse 40, "Let all things be done decently and in order." Now one can well imagine what confusion there would be in an assembly where one would begin to sing, another preach, and others speak in an unknown tongue; it would be a babel.

Such was forcibly set forth among the members of a synod *claiming* to be psalm-singers at their meeting a few years ago. The advocates of human composition were so numerous, and the excitement grew so great, that one of the members springing up, commenced singing *his* psalm, yet one of David's Psalms. The apostle evidently teaches us from the passage to have order in our assemblies. But congregations are to please themselves! Perhaps one would be *pleased* to use the book of Job, another would not be pleased to use that, but Isaiah, and another some other book, as the use of any portion is left an open question. This being the case, no doubt every one could have their own favorite psalm book, and thus no uniformity in praise. Adopt the writer's theory, and begin to versify other portions of the Scriptures, where should we stop? Who is to determine that such and such portions of Scripture are fit to be sung, but others are unfit? Now certain things were appointed for certain purposes, just as about the tabernacle and temple all things were to be according to the pattern shown in the mount. Such we believe to be the design of the Book of Psalms, collected together to be used by the church in singing praise to God, with the exclusion of all other composition. They seem to be a collection from different parts of the Bible, the 18th psalm being found in 2d Samuel. The Jews looked oftentimes to the multitude of their sacrifices, thinking the more ceremonies they had the more they would please God. But it displeased him, as he requires obedience to *his means*, even if it is to carry the ark upon the shoulders, and not upon a *new* cart.

The same spirit is now manifested, that the one hundred and fifty psalms are not enough, but we must take the whole Bible and make a psalm book of it. This will go far ahead of hymn-singers in the number of their hymns. Well may the writer on "Hymnology" say, "*let us beware of false steps.*"

But had he confined himself to the interpretation of the article on psalmody in the U. P. Testimony, with all its ambiguity, we would have but little to say; but to try and make the article on psalmody in the Testimony of the Reformed Presbyterian Church (O. S.), to mean the same thing does not seem fair, even if he did read it "in the light of its historical significance." The article is very plain and no doubt familiar to the readers of your magazine. He evidently wants company in the theory which he has advanced, and therefore wishes you to know that the article on psalmody is not bounded by the use of the book of Psalms only, but other composition may be used. This will sound as a *new* thing to the members of the Reformed Presbyterian Church (O. S.). How many have ever thought of using anything else in singing praise to God, than David's psalms? Yet although it had been so interpreted and *practically* carried out for a long series of years, and *now* we are told it means something else.

There is a true principle, that no church can rightfully claim that she holds to any principle that she tolerates her members in actively and publicly opposing. When such occurs something must be resorted to, in order to remedy the evil, and thus the proposition to take the whole word of God for a psalm-book. Such may be necessary in the U. P. Church in order to meet the ultimate consequence which must necessarily come by retaining hymn-singers in a church claiming to adhere to the Scripture psalms. We are only to look at the actions of a denomination calling themselves Reformed Presbyterians (N. S.) for a proof of this. The old Covenanter Church, as sometimes called, has no need of such a plan, as it is well known that she does not retain, or even admit members into her communion with the privilege of singing hymns when opportunity offers. I think it may be truly said that she and the Associate Church are the only ones now in this country, that do *practically* maintain David's Psalms, and exclude members who will use human composition. But when one engages in a doubtful enterprise, company is generally desirable. The writer on "Hymnology," therefore, declares of the article, that "it simply asserts that they are fit (David's Psalms), by no means going to the strange length of saying that they alone are to be so used," and then concludes, that it is "a sentiment of recent origin." I suppose it is a sentiment of "recent origin" that some one in these last days, when great and perilous times have come, discovers the article to be an open question.

It might be asked, what is the object in interpreting the article to mean what the writer intends. There is no use for such an interpretation to the Covenanter Church. She does not receive or retain hymn-singers in her communion. Therefore I am at a loss to know why it is. Can this be said of the United Presbyterian Church? But here rests the substance of the matter. Something must be resorted to in order to meet the leaven that is working in the U. P. Church before it arrives to that condition in which a denomination known by the name of Reformed Presbyterian (N. S.) is *now* in. The writer on "Hymnology" evidently is looking to the consequence, and thus a plan to meet it. *Duty* is ours, consequence God's. The calling of the Philadelphia Convention by the New Lights, when on the verge of a dissolution as

an ecclesiastical body, did not restore to them their distinctive principle evidently lost, but the eruption must come, the leaven had become too great for any means to reach.

I have a few more words, and I am done. Let Covenanters remain faithful and steadfast in their profession, in maintaining their distinctive principle on psalmody. Learn a lesson from the condition of those who departed from you. Much devolves upon you in a strict maintenance of David's Psalms. The eyes of many are upon you, so that it will require you to be firm in order to "withstand" the enemy. Remember that important truth that "whereto we have already attained, let us walk by the same rule, let us mind the same thing." "Hold that fast which thou hast, that no man take thy crown." The crown of your profession (which is here meant) may be taken from you, if you become lax in your profession, and do not remain steadfast to the truth, but the crown of glory never.

R. B.

Xenia, Ohio.

REVIEW OF "ANSWER TO AN EXPLANATION."

MESSRS. EDITORS.—We had no intention of awakening controversy in regard to the propriety of Covenanters voting for amendments to State constitutions, when we penned our "Explanation." But it seems that it has had the effect of unmasking the enemies' battery, and causing an old gunner to fire a very small shot. Your correspondent "R. Z. W." writes as if he was delivering oracles. If his assertions were proof, then the question would be settled for all time. Fortunately, however, for the cause, and unfortunately for him, assertion in this case, as in every other instance, proves nothing. If there is the shadow of an argument in his "Answer," we have failed to see it.

In his first paragraph he laid down this axiom, viz.: "In regard to voting for amendments to State constitutions, it must be remembered that the governing part of society, those who are in the incorporation, have the sole right to amend their own fundamental law." And then on that he bases this sage conclusion, "When the political society that framed the law and conducts the government, chooses to throw the whole matter open, as when the government was originally set up, then all may join in its revision, but otherwise, only those who are in the corporation have this right." That is logic with a vengeance.

"Those who are in the incorporation," and the term "electors," at which "R. Z. W." has taken fright, mean *citizens*—just that, and all that, and nothing more. The law has defined who these citizens are—"Every *white* male born in the territory of the United States, and every alien who has taken an oath of allegiance to the government." The first of these, your correspondent intimates, is his condition. He by birth-right is a citizen in the incorporation—belongs to the governing part of society, inasmuch as he is *white*—and has a right to amend the fundamental law which excludes from his class every colored man, although his standing is in other respects equal to that of your correspondent. But take in connection with this, his next assertion, in his second paragraph, viz.: "That voting is an incorporation with the government,"

and that "the nature of the question to be voted on does not alter the principle or its application." Is voting to amend the law under which you live, and which controls you, any more an incorporation with it, than being a citizen of it? Especially where no oath of any kind is to be taken, nor anything done, except expressing in an orderly way your approval of the contemplated amendment? We were taught that the reason why Covenanters cannot vote nor hold office under this government, is because they would have to take an oath to support its atheistical constitution, if they accepted an office, and if voting for some one else to fill the office, he must as their representative, take the objectionable oath. We never knew before, nor do we know it yet, that to vote to amend the constitution in the right direction, "imperilled our dissent."

In the "Sons of Oil," written by Rev. S. B. Wylie, D. D., late of Philadelphia, the following occurs: "Any office may be held, or service engaged in, upon the three following conditions:

1st. That the duties belonging to it are right in themselves.

2d. That they be regulated by a just law.

3d. That no other oath of office be required but faithfully to execute official duties.

Let these be the stipulations, and an office may be held under any power, however immorally constituted, *without homologation of its immorality.*" See edition of 1850, page 77.

This used to be counted sound doctrine, and has been before the church for more than half a century, without its orthodoxy having been doubted. It was thought sound enough by the late Rev. Dr. Jas. M. Willson, to be incorporated in his book on "Civil Government," page 126, as a clear exposition of the ground on which we stand.

If then an office may be held on these conditions, why, we would ask, may not the person who might hold it vote for another to hold the office on the same terms? And if we may hold an office, as stated above, surely we may vote to remove an evil that exists in the government, when it is submitted to our arbitration. The thing is right in itself, the law submitting it to the voice of the people is right, and no oath of any kind is required. Will "R. Z. W." please to show us by some other means than his bald assertion, that there is in this a sinful incorporation with the government?

But let us examine him a little further. He says, in substance, that to vote, no matter what the nature of the question is, "actually destroys our dissent." And then afterwards asserts, that "there is no discrepancy between the action had in 1867 and that of 1868. Both are law. The deliverances refer to very different cases—that of 1867 to cases where no oath is required, that of 1868 to cases where an oath as required." The Synod in 1867 has said that to hold office "*may become* sinful, either by the imposition of an immoral oath, or by involving an obligation to perform a sinful service. When either of these conditions exists, the law and practice of the church forbid the holding of office." The fair inference from this is, that when they *do not* exist, the law and practice of the church *do not* forbid it. This agrees precisely with the "Sons of Oil," and "Willson on Civil Gov-

ernment." Of course voting stands on the same footing with holding office. The action of 1868 says our members must not vote, even when no immoral oath is required, and where no sinful object is involved. And that our members cannot vote for an individual for school director, who will take the oath of office, with the above limitations. Can not every member of the church see how beautifully the actions of 1867 and 1868 harmonize?

And how consistent "R. Z. W." is in affirming that they do; and yet saying, "that voting is an incorporation with the government, * * and actually destroys our dissent!" Of course he means sinful incorporation. How forcibly he illustrates the truth of the ancient truism, that "the legs of the lame are not equal!"

But here it is proper to correct a misrepresentation of our statement; an unfairness which we did not expect to find in anything coming from the pen of "R. Z. W." He says in his second paragraph, after stating his grand discovery, that voting "actually destroys our dissent," that "this" appears from an admission made by your correspondent "viz., your humble servant, 'He says, 'so far as concerns those who * * are not naturalized citizens, viz., *that it imperils our dissent*, is in the main true.'"

We said nothing of the kind, as explained by this obtuse critic. What we did say was this, "Synod says you must not vote for it, inasmuch as voting for *this* object, or any other, *involves incorporation with the national society*, and imperils our dissent from it. So far as concerns those who are of foreign birth, and are not naturalized citizens this," viz., that they would have to incorporate with the national society, by taking an objectionable oath to obtain the right to vote, "is in the main true." How any one could make any thing else out of it, is beyond our comprehension.

"R. Z. W." says, "When the governing class of the nation throws the whole matter open, then all, *aliens* and citizens, have the same liberty and right to vote without compromise of principle or of their dissent." What "whole subject?" Whether there shall be a government or not? or whether it shall be a monarchy or a republic? That would be simple anarchy. For to carry out his idea this must be done under no government, or else you would incorporate with the national society. This would be especially true if he means the making of a new constitution; as this must be done by those who are in the incorporation—the national society—and all *aliens* and citizens would *not* have a right to vote. That would be bad policy, indeed. Imagine John Chinaman and Teddy O'Flanigan, who came over in the last steamer, voting a constitution for us! We beg leave to put in our demurrer against so universal an arrangement. We are too pure a republican, to have any but those who are citizens of no other country under heaven, voting a constitution for us. "R. Z. W." should publish his views on political economy. There is something needed in the school on that subject.

He seems to hold, if we judge right from some expressions in his article, that a natural-born citizen who is a Covenanter, can do nothing that an alien cannot do. If we are rightly informed, in his native

state, an alien cannot hold real estate. Has "R. Z. W." any objection to owning in his own name, two or three houses in New York?

This whole article shows that the testimony is advancing. It is going on. And now, as I dislike controversy, I am done.

R. B. CANNON.

COLUMBUS CITY, March 1st, 1869.

SELECTED.

THE NEW JERUSALEM.

BY REV. JOHN RANKIN.

WE copy the following article from the *Family Treasure*, because it treats of a subject about which a correspondent requested our views. We fully agree with the article that the "New Jerusalem" means the church still in her militant state. It is our opinion that the description of the New Jerusalem, Rev. 21, and elsewhere in prophecy, belongs properly to the Millennial church. The arguments presented to show that it is not the church in heaven that is described, are to our mind conclusive.

T. S.

UNDER the former dispensation Jerusalem was God's dwelling-place on earth. Under the present dispensation God's dwelling-place among men is the *New Jerusalem*. This city is composed of all that have been redeemed in former ages, all who are now in a state of salvation, and it is a growing city which will include all that ever will be saved. That it does include all that have been redeemed in past ages is evident from the statement of Paul, Hebrews 12:22, 23, 24—"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." This shows the immense superiority of the new over the old Jerusalem. They who enter into the new Jerusalem are associated with angels, with the spirits of just men made perfect, with God, the Judge of all, and with Jesus Christ and his blood of sprinkling. These are high and glorious privileges. John, in his book of Revelation, having extended one train of his prophecies down to the end of time, returned to describe the glorious state of the church, as the new Jerusalem, the bride, the Lamb's wife. He sees, in vision, new heavens and a new earth; the first heaven and the first earth having passed away; and there was no more sea. Then he saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And then he heard a great voice out of heaven saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their

God."—Rev. 21 : 1, 2, 3. This is in accordance with what Isaiah predicted in respect to the church then on earth, Isaiah 65 : 17, 18, 19— "For, behold, I create new heavens and a new earth : and the former shall not be remembered, nor come into mind. But be glad and rejoice forever in that which I create : for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people : and the voice of weeping shall be no more heard in her, nor the voice of crying." That this is a prediction of the state of the church is evident ; for the prophet proceeds to say "that they shall build houses and inhabit them ; and they shall plant vineyards, and eat the fruit of them. As the days of a tree are the days of my people. They shall not labor in vain, nor bring forth for trouble."—Isaiah 65 : 21, 22, 23. That John has described the state of things predicted by Isaiah there is no reason to doubt. John says, "God shall wipe away all tears from their eyes ; there shall be neither sorrow, nor crying."—Rev. 21 : 4. Isaiah says, "Sorrow and sighing shall flee away."—Isaiah 35 : 10. John says, "The city had no need of the sun, neither of the moon ; for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. 21 : 23. Isaiah says, "The sun shall be no more thy light by day ; neither for brightness shall the moon give light unto thee ; but the Lord shall be unto thee an everlasting light, and thy God thy glory."—Isaiah 60 : 19. John says, "The gates of it shall not be shut at all by day ; for there shall be no night there. And they shall bring the glory and honor of the nations into it."—Rev. 21 : 25, 26. Isaiah says, "Thy gates shall be open continually ; they shall not be shut day nor night ; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought."—Isaiah 60 : 11. John says, "There shall in nowise enter into it anything that defileth."—Rev. 21 : 27. Isaiah says there shall be there "The way of holiness ; the unclean shall not pass over it."—Isaiah 35 : 8. Thus it is evident that Isaiah predicted the same things which John saw in his vision of the new Jerusalem, and that Isaiah described the state of the church on earth there can be no reasonable doubt. Consequently the new Jerusalem seen by John is the church on earth. The facts stated by John respecting it prove the same thing. He says he saw the "New Jerusalem coming down from God out of heaven." The church came from heaven, Christ, the head, is from heaven, the Holy Spirit who regenerates the members of the church is from heaven, and the divine revelation by which they are sanctified is from heaven, and they all have a heavenly birth. Hence it is called "The Heavenly Jerusalem."

2. John heard a proclamation, saying, "The tabernacle of God is with men, and he will dwell with them, and they shall be his people. And God shall wipe away all tears from their eyes." There are no tears in the heavenly state to wipe away. But it is said that "there shall be no more death." The saints are said to fall asleep, and not to die ; and so they will not have the sting of death ; and in that sense, "there will be no more pain." The obvious meaning is that God will dwell with men in their natural state, and that they will become his people, and that he will be their God, remove their sorrows, and wipe away their tears.

3. The city had twelve foundations. It is founded on the twelve apostles. The church on earth is "built upon the foundation of the apostles and prophets."—Eph. 2: 20.

4. It is in an enemy's country; it has a wall of immense thickness and height. There is no need of such a wall in the heavenly state. The church on earth is in an enemy's country, and needs strong defences; "for without are dogs, and sorcerers, whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." The wall so thick and high as to defy all earthly power is a figurative representation of the protecting power of God, against which no enemy can prevail.

5. The city has twelve gates open to the four parts of the earth to let all the believing nations in, and an angel at each gate to prevent improper persons from entering into it. There is no need of such a guard in the heavenly state. No sinner loves heaven so much as to desire to enter into it. He could not endure the holiness of the place.

6. The nations of them which are saved shall walk in the light of it; and the kings of the earth shall bring glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there. The sun of righteousness shines all the time in the church, and the gates always open to let the believing nations into it. This obviously means the nations in the earthly state.

7. The city is immensely large, transcending, in extent, all other cities. This is to give the nations room. All nations are to be gathered into the church; the world will be converted. Christ will draw all men unto himself; he is to possess the uttermost parts of the earth.

8. The city is of pure gold, adorned with the most beautiful pearls. The church, "The King's daughter, is all glorious within: her clothing is of wrought gold."—Psalm 45: 13. The golden city is an emblem of the richness, purity, and beauty of the church. The pearls are emblems of her adorning graces. The church is clothed with the garments of salvation, and covered with the robe of righteousness. Her deformity is covered. She wears the best robe in God's kingdom. In Christ she is complete.

9. The city has in it the tree of life that fruits every month, so that there is all the time fruit for the inhabitants. This is true of the church. She has in her the tree of life that yields her fruit every month, so that in her is spiritual food all the time. This flows from Christ, her head. "The leaves of the tree were for the healing of the nations."—Rev. 22: 2. But after the judgment there will be no nations to heal. This proves that the tree of life is in the church on earth. Its fruit is that on which the children of God feed to nourish spiritual life, and the leaves are those external appliances used in the conversion of men. In this way the nations are to be healed.

10. There is in the city "a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." God's throne is in the heart of his people. John 14: 23—"If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Hence the throne of God and the Lamb is in the church on earth, and from it issues the

pure fountain of divine influences to give and sustain spiritual life. Hence the invitation is given, "Whosoever will, let him take the water of life freely."—Rev. 22:17. This proves that this river flows in the church on earth; for all on earth are invited to take its water freely.

The new Jerusalem is a figurative representation of the church in her spiritual form, as is composed of regenerated persons. In her visible form there are many unregenerated persons. These are not vitally united to Christ, and, of course, have no part in the new Jerusalem. They are under the curse of the law; but in that holy city there is no curse. There is "no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit."—Rom. 8:1.

The passing away of the first heavens and of the first earth is a figurative representation of the passing away of the former dispensation, with its ecclesiastical government, and carnal ordinances, and its sea of oblations.* It "stood only in meats and drinks, and divers washings, and carnal ordinances."—Hebrews 9:10. In this respect there "was no more sea." There is no good reason to believe that John meant that this globe, with its vast ocean, had passed away. The book of Revelation abounds in figurative language, and, therefore, there is no just ground for believing that John meant that the earth and sea had really passed away. Isaiah represents the Lord as saying, "Behold, I create new heavens and a new earth; the former shall not be remembered, nor come into mind." The context shows that it was not the actual creation of new heavens and a new globe, and that the natural heavens and earth did not pass away. It was a grand presentation of the vast and glorious changes that would take place when the old dispensation would pass away and the new would be introduced. This is what John saw in his vision, and not, that the natural heavens, and the earth, and the sea had passed away; and that new heavens and a new globe, having no sea, had been created. John's vision of the new heavens and a new earth was, doubtless, a grand view of the reign of Christ during the new dispensation; in which period the gospel will pervade the whole world, and he will have "the heathen for his inheritance and the uttermost parts of the earth for his possession." How vast will be the change when the leaves of the tree of life have been applied to every moral son; when the immense systems of idolatry and barbarism will have passed away; when nation will not lift up sword against nation, nor learn war any more; when man no more will imbrue his hands in the blood of his fellow-man; when oppression, with all its cruelty, will have ceased; when idleness, theft, intemperance, and licentiousness, with all abominable crimes, will have been banished from the earth. Then industry, temperance, purity and benevolence will pervade the whole world. Under the hand of universal industry the face of the earth will be changed, and the heavens will seem to shine with new effulgence. Earth will become a paradise. "The morning stars will again sing together, and the sons of God will shout for joy."

*We understand this to mean the radical changes that will take place in both church and state, at the commencement of the millennium. T. S.

THE DUTY THE CHURCH OWES TO HER YOUTH.*

BUT besides the supervision which the Church should exercise over parents, it is likewise her duty to see to the religious training of the youth within her pale. This duty, as well as the preceding, is to be performed by the church, through the instrumentality of the proper officers, the pastor and the ruling eldership. On the pastor primarily rests the obligation to attend to the religious instruction of the youth under his care. And not only should this duty be performed by communicating to them instruction from the pulpit, adapted to their capacity, but also by bringing home to them in a more familiar way, instruction in their private habitations. However well the exercises of the pulpit, properly conducted, may be adapted to produce a salutary impression upon the minds of children, still much that they hear will be beyond their comprehension. Not only can instruction be presented in a more simple and familiar manner in the private circle of the family, than would comport with the dignity of the pulpit, but the free intercourse of the pastor with the youth of his charge, will tend to give him a hold upon their affections, and thus dispose them to take a greater interest in his instructions.

But while this obligation rests primarily upon the pastor, it is by no means confined to him exclusively. The ruling eldership share with the pastor the responsibility of taking heed to all the flock over which the Holy Ghost hath made them overseers, and of feeding the church of God which he hath purchased with his own blood. The terms presbyter or ruling elder, bishop or overseer, are as applicable to those who are called officially to rule in the church, as to those whose special business it is to labor in the word and doctrine. And while aptness to teach, may be more important as a qualification in one class of these officers, it is in some degree indispensable in both. The ruling elder, from the nature of his office, is designed to be a help to the pastor in feeding the flock, and he should regard the lambs of the flock as objects of special regard. And as from the nature of the position which he occupies, he will mingle more familiarly with the youth of the church, than is practicable for the pastor, he will have more frequent and more favorable opportunities of approaching them, and of communicating instruction and of administering counsel, warning and reproof, as occasion may require.

It is to be apprehended that in this particular department of labor and of usefulness, there is among us, a lamentable deficiency, both in pastors and in ruling elders. And as the unhappy result, it is the subject of very general complaint, that our youth to a great extent stand aloof from the ordinances of the church, and refuse to submit to the yoke of Christ. Though they may attend, and with a good degree of regularity, on the preaching of the gospel, yet they remain practically in the ranks of infidelity.

While it is readily conceded, that it does not belong to the parent,

* From a tract entitled the "Relation of Baptized Youth to the Church."

nor to the officers of the church, to change the heart, or to make the truth effectual in the conversion of the soul, yet God has made it our duty to sow the seed of divine truth in the virgin soil of the youthful mind, and he has authorized us to expect, that where our duty is faithfully performed, he will not be slow to superadd his blessing. Through the faithfulness of pious friends and instructors, Timothy was made familiar with the holy Scriptures when a child; and by the blessing of God which crowned their pious efforts, he was made wise unto salvation through faith which is in Christ Jesus.

Where, therefore, the church faithfully performs her duty to her youth, through the agency of their parents and her officers, her labor shall not be in vain in the Lord. God is not slack concerning his promise, and will not forget her work of faith and labor of love in ministering to this interesting portion of her charge. As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so, saith God, shall my word be that goeth forth out of my mouth. But where the youth of the church are neglected by those, who in their official station, sustain to them the relation of spiritual guides, it may be expected, as the general result, that they will yield to the impulse of their natural depravity, and that they will live in the practical neglect of the things which belong to their everlasting peace.

In order that the obligations of the church to her youth may be discharged with efficiency, it is indispensably necessary that some system be observed. And perhaps, after all, no system better adapted to secure the end contemplated, can be adopted, than that which from long experience has been found to work well. Let then every congregation be divided into districts, more or few, according to its size. Let each of these districts be under the special supervision of a particular elder. While the ruling elder sustains to the whole congregation the relation of an overseer, let it be understood that the district which is assigned to him, constitutes his special charge. Let a list of the different families residing in his district be kept, which families shall be visited by him, especially in times of affliction, but not neglected at other times. The ruling elder will thus become acquainted with the character of the domestic training which the children in these different families enjoy, and a favorable opportunity will thus be afforded of giving directions and encouragement to parents in the discharge of their duty, and of imparting instruction and of administering warning, admonition and reproof to the children, as the case may require. Let not the elder suppose that he has performed his whole duty, nor even the most important part of it, when he has made himself acquainted with the circumstances of the parents, and has given them appropriate counsel. He should be particularly careful to make himself acquainted with the children; he should know them by name, and should on all proper occasions notice them with interest, and manifest toward them the feelings of a kind and affectionate father. Such conduct on the part of a ruling elder, will give him an influence over the youth which may be wielded greatly to their advantage. He will thereby

secure their affection and confidence, so that their minds will be prepared to receive with attention and respect the instruction and counsel which may be administered to them.

And while the ruling elder thus discharges his own duty, as one whose office requires him to promote the edification of the body of Christ, his more particular acquaintance with the peculiar circumstances of each family in his district, will enable him to give such information with regard to both parents and children, as may be of special advantage to the pastor, who is called to watch for souls as one who must give an account.

But if after the church has faithfully discharged her duty to her youth, they still remain practical infidels, and refuse to submit to the yoke of Christ, it may be inquired, what is then to be done with them? Are they to be subjected to the exercise of ecclesiastical discipline? And if so, in what manner is that discipline to be exercised?

To this we reply, in the first place, that we are not prepared to admit that, if the Church performs her whole duty faithfully, she will have occasion to mourn over the continued infidelity of any of her children. God has graciously promised that if our duty is faithfully performed, his blessing shall not be wanting. There are doubtless mournful examples of pious parents, who have had cause to weep over the wayward conduct of ungodly children. But we also have examples of pious parents, who have been very defective in the religious training of their children. The venerable priest Eli was a godly man, and yet he failed exceedingly in the discharge of his parental duty. He seems to have been particularly defective in the exercise of parental authority, and through a false tenderness he permitted his sons to take their own way. The unhappy consequence was, that notwithstanding the advantages they enjoyed, resulting from the good example and wholesome instruction of a pious father, they became abandoned profligates. "I have told him," saith God, "that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." In the case of this pious father, the awful wickedness of his sons is traced in part at least, to the neglect of Eli to exercise parental authority. Where, therefore, we see our youth persisting in a course of practical infidelity, after they have come to years of discretion, we regard this not as an exception to the truth of the divine promise, but as an evidence, in some degree, of unfaithfulness on the part of the church in the discharge of her duty.

But, in the next place, we remark, that as in the present state of imperfection, we all come short of the discharge of our duty, it may be expected that there will be some of the children of the church who will remain practical unbelievers. And the question returns, What is to be done with them? Our reply is this: The Church must exercise her authority, in denying the enjoyment of those distinguished privileges, to which they have a right who profess the name of Christ, and walk in accordance with the laws of his house. In other words, they must be regarded in the same light as those who, after being admitted to the fellowship of the Church, forfeit their right to the enjoyment of

that privilege by their unchristian conduct. In the treatment of the two cases there is only a circumstantial difference. When those who have been admitted to the communion of the Church fall into scandalous sin, they are, by the exercise of discipline, cut off from the fellowship of the household of faith. But baptized youth who have not made a profession of the name of Christ, are not, in the full sense of the word, members of the church. And, therefore, their neglect of duty, or commission of sin, does not subject them to excision from the communion of the church to which they have never been admitted; but, by the exercise of her authority, the church denies them the enjoyment of a privilege of which they manifest themselves to be unworthy.

And while these two classes of individuals sustain substantially the same relation to the church, they should experience at her hands the same treatment. They are, it is true, erring children, but still they are children; and for them the church should cherish the feelings of an affectionate mother. Though the condition of these erring children is a perilous one, it should not be regarded as hopeless. Unceasing efforts should be put forth, with a view to reclaim the backsliding, and restore them to the paths of righteousness. And negligent youth, who practically undervalue the blessings of that covenant, the seal of which has been administered to them, should be instructed, and admonished, and warned, in the spirit of tenderness and love, for the purpose of prevailing upon them to come out from the world, to take up the cross and follow the Lord Jesus. And such efforts put forth, in humble dependence upon divine grace, will not be in vain. "Therefore, my beloved brethren, be ye steadfast and immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

HOW TO BE A PASTOR.

BY REV. THEODORE L. CUYLER.

WE very much doubt if any man will ever attain much success in the pastoral work, if he does not love it; neither, as for that matter, will he ever be a successful preacher, if he does not love to preach the precious gospel more than he does to eat his dinner. He who goes reluctantly from house to house, under the lash of obligation, and not under the aspiration of affection, will never do any more to win the people he visits than the newspaper carrier who brings their daily journal. If a minister does not love pastoral visitation, he must keep at it till he does love it. Like tomatoes, it will be easier to swallow at every trial. And when he finds how much spiritual good he is achieving—both for himself and for his flock—he will conquer his prejudices or overcome his diffidence, and persevere in the attempt to see every member of his congregation at least once in every year.

The primary idea of the pastoral work is to "win souls." It gives *the minister the grandest power in the world—heart-power.* The ma-

majority of our congregations are reached not so much through the intellect as through the affections. This is a happy fact; for only one man in ten has the talent to be a great preacher; but all the other nine, if they love Jesus and the souls of men, can become great pastors. Nothing gives the pastor such heart-power as personal attention to his people—especially in the way of personal sympathy with them in their seasons of trial. Let a pastor be in the habit of dropping in familiarly to his people's houses; let him come often, and visit their sick-rooms or kneel beside their empty cradles and pray with them; let him go and see the business-men in his flock when they have met with reverses, and give them a word of cheer; let him recognize and speak kindly to their children—and he will have woven a cord about the people's hearts that will stand a tremendous pressure. He can then launch the most pungent and painful truths at them from the pulpit, and they will not take offence at him. For he will have won their hearts to himself, and that is a mighty step towards winning them to his Saviour.

Good pastoral work is as effectual in gathering and building up a congregation as good preaching. "A house-going minister," said Chalmers, "makes a church-going people." I see a constant illustration of this pithy saying in one of my New York brethren, who, though a very plain and simple preacher, has a crowded and most efficient church. He wins people to the sanctuary by personal visitations and kind words; when he gets them there, he wins them to Christ by plain, close, tender preaching of the gospel in its simplicity.

After all, what is the great end of a minister's office? Is it solely to prepare powerful or polished sermons? No; it is to win souls to Christ. It is to awaken the careless, to comfort the sad, to edify believers, to warn the endangered; in short, to make the bad good, and the good better. Preaching good sermons is one of the most effective means to this end. But it is not the only one. And, if the minister can prepare more *practical* sermons, and can lodge them more securely in the hearts of his auditors by constant and affectionate pastoral intercourse with them, then is he morally bound to keep up that intercourse. If the shepherd can only win the sheep by going after the sheep, then woe unto him if he neglect his duty. We are firmly persuaded that if many a minister would take part of the time which he now spends in elaborating and polishing away the edges of his discourses, and devote it to thorough pastoral visitation, he would have larger audiences and a far larger number of conversions to Christ. He would be a healthier man; for pastoral predestrianism is a capital exercise. He would be a readier speaker; for conversation tends to make a preacher fluent in his extempore efforts. He would be a much more tender, practical, and heart-moving ambassador of Jesus Christ.

"Granted that pastoral work is so indispensable, how shall I be a pastor?" To this we reply, *Resolve to become one*, cost what it may. If you are shy and reserved, conquer your diffidence. A man has no business to be a shepherd if he is afraid of the sheep. Go and talk to your people about *any* topic that comes uppermost, until you feel at ease with them; and then, if you have any love for Jesus in your own heart, you can certainly manage to say something to them about the

"one thing needful." You can say as much as the blacksmith did to his skeptical neighbor: "My friend, I am exceedingly anxious about the salvation of your soul!" We do not believe that a pastor, in his visits, should talk always and only about affairs directly spiritual. Talk with them about their affairs; and try to lead them, as often as you can wisely, to converse with you about your great errand to them—*their soul's welfare*. Keep the idea ever before your mind, I must save this soul for Jesus! If you can only reach that soul by beginning a great way off, then begin far off, and work your way in. If you can only gain your point by going often, then go often. The time is not lost. One soul gained, gains others. These personal encounters with individuals train a man to be a close, suggestive, practical preacher. He gets materials for his sermons, too, as he goes.

In the next place, resolve to devote a portion of *every day* to pastoral duty. To visit a large congregation consumes a vast amount of time. But can it be spent more profitably elsewhere? The work of visitation need not interfere with sermon preparation, for a pastor can be thinking out his sermons as he goes from house to house. As for the study of the Bible and of books, he can do that in the morning when the mind is fresh; and the afternoon can be devoted to visiting and receiving calls. The evening too might be used, for lamps were not made to write sermons by. Morning is the time which God *gives* for study; and midnight is the time which the fool or the sluggard *steals*.

No pastor can plead that his flock is too large to be visited. Spurgeon may possibly be an exception, for he is doing ten men's work; but he sets his elders and assistants at the work of visitation. In my own church-edifice are over three hundred pews, all occupied; but I find no difficulty in reaching every pew-holder (whose residence I can discover) at least once a year. Some years I begin at one end, and go straight through, street by street. In the mean while, there will be a special call to visit some one or more persons in other districts almost every day. The afflicted and the awakened have always the first claim. It is often said "that you never can *satisfy* people, however often you visit them." But, can you satisfy them any better by neglecting them entirely? We do not expect to satisfy every body by preaching the truth faithfully; but this is all the more a reason to do it. *Do your best*, and let the grumblers growl.

DEPENDENCE ON CHRIST.

LIVE in dependence upon Christ, in the exercise of faith upon God in Christ. Trust him in all, for all, with all. Trust him with all your concerns, for soul and body, for this life and eternity, for yourselves and for posterity. Have confidence in him. You can have no fellowship or intimacy with one in whom you have not confidence. So far as you have fears, doubts, suspicions, jealousy, distrust of him, so far *you will be estranged* from him. These will keep you off from him, as

from one whom you cannot fully trust; and will disoblige him, and so keep him off from you. These, so far as they prevail, will occasion a mutual distance and estrangement, which will not stand with near and mutual fellowship.

When you find anything too hard and difficult for you—sin, the world, temptation, any spiritual duty, any service—he calls you to commit your way to him (Ps. 37 : 5). When you find anything too heavy for you—any want, affliction, suffering—when it prove too burdensome, cast it upon him. “Cast thy burden upon the Lord, and he shall sustain thee” (Ps. 55 : 22). He will show the part of an intimate friend, and put his shoulder under, and not suffer thee to shrink, to be moved, much less to sink. When you are apt to be troubled, perplexed, solicitous about anything, cast that care upon him (1 Pet. 5 : 7 ; Phil. 4 : 6).

Those who have lived most in communion with God have lived most in the exercise of faith; trusting him with all they have, in all they fear, for all they want. Walking in communion with God is a walking by faith, not by sense; not making sensible objects, persons, or things, their support and confidence; but renouncing all confidence in the flesh, or in the arm of flesh, or in those things which a carnal heart has recourse to for support. Rely on, and stay yourselves upon God (Isa. 1 : 10), else you will walk in darkness, not see your way to communion with God, nor discern the comfort of it. There is perfect peace and repose in this communion; but how may one come by it? (See Isa. 26 : 8.) While you stay yourselves on God, and go leaning on him, you are near him, he is near you, you are in fellowship with him. This is the posture of intimate friends; thus they enjoy one another; herein their communion shows itself.—*Clarkson's Sermons*, A. D. 1596.

MISSIONARY.

SYRIA MISSION.

ALEPPO, January 22, 1869.

MR. EDITOR :—If I remember rightly, my last letter in the *Reformed Presbyterian and Covenant* was mere gossip hardly worth reading; and perhaps this may turn out to be but little better. However, what I wrote then, and what I am writing now, will shed some light on the character of large classes of the people with whom we have to do. Take an instance of a different type of character from that exemplified in my last, but not a better.

One day when I was coming in from a walk in the country before breakfast, I was met by a man, who accosted me, and told me that he was just returning disappointed from my house, where he had called to see me upon an affair of importance. I invited him to go back with me to the house, which he did; and then after salutations and coffee, he set forth the object of his visit as follows :

He said that he had some three or four years ago married a wife, he being at the time prosperous and possessed of ample means, and that while his prosperity lasted they lived together very cordially and affectionately; but that he afterwards lost by a reverse of fortune, all his property, and then his wife's friends, taking advantage of a long absence to which his business called him in Tarsus, alienated her affections from him and persuaded her to abandon him and return to her father's house. Upon his return home, he, with much ado, prevailed on her to come and live with him; but after some time she left him again, and went to her father's. He succeeded in reconciling her a second time, but several months ago she left him a third time, and has never since returned. Since this last desertion he has made no further effort to reclaim her, but on the contrary he has been applying to the ecclesiastical authorities—he is a Greek Catholic—for a release, *a vinculo matrimonii*, that he may be at liberty to contract marriage with another. Having been unsuccessful in his application, he was seized with a strong desire to become a Protestant; and his errand with me was partly to offer himself as a candidate for admission into our connexion, and partly to know what law we had for cases like his.

In reply to his proposals and inquiries, I gave him to understand that our church was not an asylum for discontented persons, nor an expedient contrived for the relief of people in worldly distress, but the house of God, the condition of admission into which was an intelligent avowal of belief in the truths of God's word, and a life of obedience to its precepts, with an ability in the applicant to purge himself of all worldly motives; that what he wanted most of all was to be born again, cast himself upon God's mercy in Christ for the salvation of his soul, and repent of and forsake his sins; that if he counted on getting any benefit by becoming a Protestant, he must first become a Christian, and that if with that view he desired to wait on the preaching of the gospel, he knew where to find it, and would be welcome as often as he chose to come. Then as regards the difficulty between him and his wife, he was made to understand that in the absence of that crime, which is the primary and only explicitly stated ground for the dissolution of the marriage relation, it would be time enough to inquire how far her desertion of him might work the same effect, after it had continued for ten or twelve years; and that with regard to the merits of their quarrel, I could form no judgment unless I heard her story as well as his.

He then surmised that I was afraid he was seeking connexion with a Protestant church only till such time as he should have gained his ends, and having gained them he would then desert us and return to his old connexion; but he assured me that I might feel easy about that, for he had quite made up his mind; and that if he once professed Protestantism he would be a Protestant for life, and that in fact he had formerly waited on Dr. Wortabet's ministry for a couple of years, and was prepared to make an intelligent profession of Protestantism; to which I replied, that in all probability his troubles with his wife came upon him as a divine judgment, for returning to the idolatrous ministrations of the Greek Catholic church, after he had heard the gospel for so long a time; *and that I had no desire that he should become a Protestant, either*

temporarily or permanently, unless he first became a Christian. Finally, after hearing some other words of warning and counsel, he asked me where we went for public worship, and upon being informed, took his leave; and, as I expected, I have not seen him since. Inquirers of this type are generally very importunate while the fit is on them; but I have never known any of them come to any good.

But all are not such as this man. There are others with whom it would be wicked to deal so harshly. To exemplify: we observed the week of prayer after a fashion; that is, I met every evening through the week with two or three persons—the largest number of Arabic-speaking people in Aleppo who care enough about prayer to meet for it at uncanonical times—for prayer and religious conference. At two of these meetings there were strangers present, only one however at a time, not led to them by a love of prayer, but rather by an impulse of sociability; and we seized the opportunity to press very earnestly on both of them the claims of the gospel, and to urge on them the necessity of timous attention to the eternal interests of their immortal souls; at the same time making plain to them from the scriptures the only way of salvation. Of these men one is a member of the Greek and the other of the Greek Catholic church; and although I have never seen them since, it is a satisfaction to know that each of them, if he ever receive the spirit of all grace, has already heard enough to be the means of his salvation. One evening since then, a young man, an Armenian Catholic, came to my house, or rather was brought by one of the teachers in our school, to learn my views of the way of salvation. For two or three hours he listened with great attention and with manifest signs of interest and intelligence, while I unfolded to him the cardinal doctrines of the gospel, in opposition to the heresies and impieties of the church of Rome, and made an earnest appeal to him in relation to his own personal salvation. Such opportunities as these we consider very precious; I mean our opportunities of meeting thus privately with persons not drawn into our presence by hopes of worldly gain or relief from worldly difficulties, who will give a respectful and intelligent hearing to the gospel message addressed to them directly and personally, earnestly and pointedly, and take their full part in the discourse, replying, inquiring, and, it may be, objecting and disputing. Such a sermon in private to one man may sometimes do more good than a sermon from the pulpit to fifty formal and listless hearers; although in either case the fruit will not be reaped till God's set time for the harvest. Let these examples suffice to illustrate our guerilla operations.

At New Years we had quite an accession to our boys' school. We had previously limited the number of scholars to thirty, having but one teacher. At that time we employed an assistant teacher, who was up till then engaged in teaching a school under the patronage of the Greek Church. By his desertion of the Greek school it was quite broken up, and about fifty of the pupils came to us, suddenly, increasing our school from thirty scholars to eighty, at which latter figure it has stood ever since. Notwithstanding that our school is so large, the amount contributed in the way of tuition fees is very small; still it

nearly pays the salary of the assistant teacher, that is, within about two dollars per month of his whole wages. In fact, we have not yet been able to apply the pay system to all, nor to apply it to any with so much effect as we could desire; but we hope as time passes on to make it more and more productive.

Since the commencement of winter the girls' school has been reduced to about one-half of what it was in the autumn, so that for the last two months it has not averaged more than about fifteen. This is wholly owing to the bad weather. The desire for female education here, although it is not altogether absent, is not so strong as to induce parents to make their daughters attend school through rain and mud and cold. The attendance of girls was equally low last winter, but in the spring and summer rose to between forty and fifty, and so continued till, at the close of the summer vacation, we refused to admit more than thirty, because we had only one teacher. In the autumn we employed a second female teacher, but the time was then too far advanced to gain by this much increase to the school. Here, as in the boys' school, the fees taken for tuition pay the wages of the second teacher all but about two dollars per month.

I have frequent letters from Isa, our catechist and school teacher in Idlib. The state of the work there is much the same as when I wrote last. The Protestants there—or, as I should rather call them, inquirers, for although counting themselves Protestants, and so accounted by others, they have neither been received into Protestant communion, nor been recognized by the Turkish authorities as Protestants—have recently suffered some petty persecution in the way of being burdened with quite a disproportionate share of the usual taxes levied by the Turkish government. To understand how this happens, you must know that in the Turkish empire taxes are not, as with us, levied on individual tax-payers, but on the different religious sects, and then the quota apportioned to each sect, is by the acknowledged representatives of the sect apportioned among its several members. This is the half of what Blaque Beg meant in his speech last year at Washington, when he said that the Turkish, like the American government, allowed great liberty to the different populations under its rule—or something to that effect. The other half of what he meant was, that to every religious sect in the empire was left the adjudication of all civil and criminal cases arising between its own members, with little more control or restraint from the supreme government than is exercised by the federal government at Washington in like cases arising between citizens of the same State—Pennsylvania, for instance, or New York—and this is perfectly true, although not well understood by some of his excellency's critics. Well, to illustrate the former of these features of Turkish administration, when last year's taxes were due, a certain amount was assigned to the town of Idlib as its quota. The people of Idlib are of two sects, nine-tenths Muslims, and the other tenth of the Greek Church. So nine-tenths of each tax is to be paid by Muslims, and the other tenth by the Greeks. Now the representatives of the Muslim community in Idlib apportion among its members the amount that falls to the share of that community as they

please; and in like manner the representatives of the Greek community apportion among the members of their community the quota assigned to the Greeks, as they please. The Turkish government does not in the least meddle with this matter. All that it wants is the taxes of Idlib, and if they are paid—and in fact whether they are paid or not—it never inquires how they are divided among the individual taxpayers. Now, if there were a recognized Protestant community there, the same rule would be applied to them; but as those who are called Protestants there, although for the last few years attending only Protestant worship, were brought up in the Greek church, and have not yet got an order from the Turkish authorities for the removing of their names from the roll in which its members are registered, in order to be registered as Protestants, each of them has to pay, as his share of the taxes, whatever sums the representatives of the Greek community, instigated by malicious and revengeful Greek priests, whose ministrations they have slighted, may assign to them. So it has happened that this winter they have had to pay exorbitantly—so exorbitantly that one of them named Jirjis Karnub refused to pay till after he had been imprisoned for nearly two weeks.

I have been thus particular in explaining the method of assessing taxes hitherto followed in the Turkish empire, to show you how much power the anti-Christian sects here have to persecute, in a quiet and perfectly legal way, any of their members who show a disposition to leave them, from the hour that they begin to manifest such a disposition till the time (if it ever comes) when they make a complete separation from them, and obtain the recognition of this separation in Turkish law as a *fait accompli*. It needs no more words to show that these heavy liabilities of the transition state is a mighty engine of Satan to repress at the outset all inquiry after gospel truth. At the same time, I am thankful to be able to say that in our Redeemer's adorable providence this engine of oppression is on the point of being taken out of the hands of these apostate Christian sects; for by a recent law of the empire all taxes (except one, viz, that paid in commutation for military service,) are henceforward to be assessed by the Turkish authorities on the subjects individually, and not as heretofore in the several sects. This new law has already taken effect in Aleppo, and will probably take effect in Idlib before the next season of tax-paying comes around.

Although I interchange letters with Muallim Isa, our helper at Idlib, at intervals of two or three weeks, he has not for a good while explicitly informed me of the number of scholars in the school there, but I think I may safely take them for granted to be not less than twenty-five, which added to eighty, the number in attendance on the boys' school in Aleppo, and, say fifteen, the average attendance on the girls' school, gives an aggregate of one hundred and twenty as the number of children under instruction in the Aleppo field. But I have no time to write any more at present.

We have just received the first number of the *Reformed Presbyterian and Covenanter* for the present year. We are pleased with it and wish it all success.

Yours in the Gospel,

R. J. DOUGLAS.

OBITUARY:

DIED, October 14th, 1868, of typhoid dysentery, Mr. THOMAS SPEER, in the 80th year of his age. He was born in county Derry, Ireland, and emigrated to South Carolina in his fourth year. Whilst there he was under the ministry of Messrs. McKinney and King. When seventeen years of age he, with his parents John and Hannah Speer, moved to Pennsylvania, near New Castle, and settled on the farm on which he lived more than sixty years. In 1815 he was married to Mary Shields, who still survives. As husband and wife they lived together for fifty-three years, and saw a large family of children grow up around them. Born and reared by Christian parents, he early made a profession of religion in the R. P. Church. In 1828 he was chosen to the office of ruling elder, in which he served forty years, to the time of his death. He was careful in training his family. They all made a profession in the church in which they had been baptized. He was prompt in attending church courts. He loved the ordinances, and often walked long distances to enjoy them. His seat was seldom vacant in the house of God. His last sickness was occasioned by exposure in going to church. He delighted in reading God's word, especially the Psalms and New Testament. His leisure time was largely occupied in this way. He always read aloud, even when alone. At all hours of the day, late and early, and even during the night watches, while others were asleep, his low voice might have been heard reading the Bible. His reading was not formal or lifeless, but natural and earnest. He evidently loved God's word and desired to understand it. In his reading he often paused to converse on the different subjects.

There was an evident simplicity and honesty that characterized all he did and said. Hence his faith was sincere, his prayers earnest and believing, his intercourse with others cordial, his sympathy for others never-failing. One could not but see in him the character commended by the Saviour, "Except ye be converted and become as little children, ye cannot enter into the kingdom of God." This trait of his character prepared him for a peaceful and triumphant death. He felt that God was his father and heaven was his home. Hence, although his mind was, during his sickness, impaired by age, disease and medicine, his great desire was to "go home." In conversation with the writer, he said with tears of joy on his cheek, "I have a desire to depart and be with Christ, which is far better." Probably the last conversation he was able to hold with any earthly friend was with Rev. N. R. Johnston, who has written to me as follows: "When I inquired how he felt in view of death, he looked up at me with an expression that seemed to indicate either ignorance of the import of my question or surprise that I should ask such, and then said, 'Which death?' I replied, 'The death of the body.' Immediately he rallied all his strength and exclaimed, 'O death, where is thy sting? O grave, where is thy victory? The strength of sin is the law, but thanks be to God which giveth us the victory'—when his strength failed. When I finished the sentence for him he nodded assent." Not long after this his redeemed spirit was released.

During the division of —33, his brethren all forsook him in his society. He was tried hard by his pastor, Andrew Black, and others, at his instigation, yet he was enabled to hold fast to the testimony for the truth, and lived to see convincing proof in the present position of his former brethren that, not they, but he was right in that controversy. He early enlisted in the anti-slavery controversy. His house was a station on the *underground R. R.* The following minute was adopted by the session of Slippery Rock Congregation, &c. :

“ God, in his sovereign providence, having removed by death Thos. Speer, long an active member of this session, an aged father and beloved brother in Christ, we deeply feel the loss we have sustained. We miss his agreeable company in the social circle. We miss his presence when we take sweet counsel together, and walk into the house of God in company. We miss his counsels when we meet as a court of Christ’s house. We mourn with his bereaved family. But while we mourn we also rejoice in the memory of his Christian life and of his joyful and triumphant death, and in the confident belief that while we mourn he rejoices “ with joy unspeakable and full of glory.” J. C. S.

DIED, December 23, 1868, at the residence of his oldest son, in Knoxville, Illinois, Mr. SAMUEL MORE, in the 87th year of his age.

Mr. More was born in Chester county, Pa., in 1782. When eight years old his parents moved to Franklin county, of the same state. He, with his family, united with the Covenanter Church, in 1822, in Scotland, Pennsylvania. His wife died July 27, 1843, in the 43d year of her age. In 1856 he removed to Knoxville, Illinois. Not having church privileges there, he went to Sparta, Randolph county, Illinois, became a member of Bethel Congregation, in care of Rev. D. S. Faris, but returned to Knoxville, in 1864, where he lived until the time of his death, being confined to the house about two months, suffering much pain for the last ten days—all which he bore with true Christian fortitude and patience.

The above was handed me by the friends of the deceased.

I deem it to be of considerable importance to be somewhat particular with respect to the advanced age of the deceased and the steadfastness of the faith, in order to exemplify the power of divine grace in the soul. By it he maintained a living and active faith in his Redeemer, till death finally closed his long earthly career in triumph. Such examples of faith and patience are indeed consoling to all in possession of like faith, and are yet in conflict with sin, while not only assured in God’s word, that “dust we are, and unto dust we must return,” but are also admonished from our own physical experience, that we are nearing our latter end.

Although he suffered much at times, yet his hope in Christ remained unshaken to the end. From his first attack he seemed to understand that it was his last sickness, yet expressed himself as not very anxious whether he should recover or not; and thus he continued through his sickness, which lasted about two months, gradually failing and becoming weaker, till death came as a welcome messenger to relieve him from his earthly sufferings, and to hasten the opening of the gateway

to heaven, and into the possession of that inheritance which is incorruptible and undefiled, and that fadeth not away. Surely blessed are the dead that die in the Lord. May *we* also be enabled to live the life of the righteous, that we may die their death, and our last end be like his. He was attended in his last hours with kind ministerial counsel and consolation, and a very appropriate and encouraging discourse was given at the church, notwithstanding his strict adherence to the principles of the Covenanter church. He did *not* unite in worship or communion with any of the denominations here; neither would he vote at the elections, though much solicited—*yet* a respectable audience attended his funeral services, and followed *his* remains to the house appointed for all living. And to the bereaved friends we would say,

Believe in God, your griefs forego,
But meekly kiss his chastening rod;
And mourn not as the heathen do,
Who have in them no hope in God;

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. But while you mourn *your* loss, you can rejoice in *his* unspeakable gain; that after so long a conflict with sin, the victory is won and the conqueror crowned.

KNOXVILLE, ILL., December 30, 1868.

RESOLUTIONS ON THE DEATH OF MR. JAMES CARLISLE.

THE following preamble and resolutions containing the sentiments of the members of the session of the Third Reformed Presbyterian Congregation, New York, on the event of the decease of Mr. JAMES CARLISLE, who departed this life January 14th, 1869, in the 85th year of his age, were unanimously adopted at a meeting of the elders, held February 26th, and a copy of the same directed to be sent to *The Reformed Presbyterian and Covenanter* for publication.

ANDREW KNOX, Clerk of Session.

WHEREAS, God, in his allwise providence, has removed from our midst, by death, Mr. James Carlisle, a ruling elder in this congregation since its organization in 1848, and previously in the Second Reformed Presbyterian congregation about fourteen years. And,

WHEREAS, During a long life he manifested in a remarkable degree that meek and quiet spirit which is in the sight of God of great price, and his whole character having been marked by Christian simplicity, sincerity, humility, and unobtrusive, fervent piety, it could truly be said of him, he was an Israelite indeed, in whom there was no guile. Therefore,

Resolved, That in the removal of our dear father and brother, we, who survive, have suffered a great loss; another praying heart has ceased to plead for us before the throne; a mouth is now sealed in the silence of the grave, from which, in all our intercourse, no word was heard to escape but what was wise, affectionate and judicious. His life was the life of the righteous, and his latter end was peace.

Resolved, That it is our duty to render thanks to God for his goodness in allowing his servant to remain so long with us, that we might

profit by the example of one who followed peace with all men, and who so fully experienced the realization of the promise, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Resolved, That while we tender our heartfelt sympathy to the family of the deceased, we rejoice that they mourn not as those who have no hope. His life having been devoted to the service of God, when he passed away from us here it was to have an entrance ministered unto him abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Resolved, That these resolutions be entered on the records of the session, and that a copy of the same be presented to the family of the deceased.

BOOK NOTICES.

ANNALS OF THE AMERICAN ASSOCIATE, ASSOCIATE REFORMED, AND REFORMED PRESBYTERIAN PULPITS, or Commemorative Notices of Distinguished Clergymen of these Denominations in the United States, from their commencement to the close of the year eighteen hundred and fifty-five, with Historical Introductions. By William B. Sprague, D. D. New York: Robert Carter & Brothers, 530 Broadway; and for sale by Robert S. Davis & Co., 193 Liberty street, Pittsburgh.

For several years past, Dr. Sprague has been busily engaged collecting materials from which to publish commemorative notices of the leading ministers of the different Presbyterian bodies in the United States. In accordance with his plan a number of volumes have already appeared, and have been received with such acceptance by the public as to warrant the publishers to go on with the enterprise. The one before us contains notices of some of the ministers of our own Church, and will on that account be the more eagerly sought for by our readers. The two bodies are not kept separate, but viewed as one, although the division of 1833 and its causes are briefly mentioned in the historical introduction. In the classification of the ministers in the introduction, we observe the name of T. Donnelly is placed in the list of our N. S. brethren, and that of J. M'Kinley in the list of O. S. members. There is every reason to believe Mr. Donnelly adhered to our Church until his death. The peculiar circumstances in which he was placed prevented him meeting or holding much intercourse with his brethren. Mr. M'Kinley belonged to the other side. The persons whose lives are sketched in the volume are, James M'Kinney, W. Gibson, Dr. A. M'Cleod, T. Donnelly, Dr. J. Black, Dr. S. B. Wylie, Dr. J. R. Willson, Dr. G. M'Master, J. Reily, J. Kell, R. Wallace, J. Cannon, R. Gibson, C. Madden, J. Blackwood, M. Roney, H. Walkinshaw and J. M'Kinley. The members of our own church who have assisted in preparing these sketches, are Revs. R. Hutcheson, T. Houston, D. D., D. Scott, W. Sloane, T. Spruill, D. D., J. M. Willson, D. D., and S. O. Wylie. We most heartily recommend the volume, and hope it will have among our subscribers a large sale.

NOTICES, &c.

NATIONAL REFORM.—A meeting of the friends of the National Reform was held in the Reformed Presbyterian Church, (Rev. Slater's,) near Venice, Washington Co., Pa., on February 16.

Officers for the year were elected, viz: Thomas Miller, President; John Watson, Secretary; Wm. H. M'Nary, Revs. Slater and Kennedy, Executive Committee.

The following resolutions were presented and adopted:

Resolved, 1. That we hold these truths to be undeniable: 1st, Civil government is a divine institution. The State has its origin in the will and arrangement of God, and its powers and functions are determined by him. 2d, Nations are moral persons, and are bound by the moral law. The commonwealth wields a moral power, and subserves moral as well as material ends, analogous to those of the family, and, like the family, the nation may and ought to honor and worship God. 3d. The fealty and service of nations are due to Jesus Christ. Through him national homage is to be paid to God, and national blessings, and forgiveness of national sins, are to be sought for his sake. 4th. The Holy Scriptures, as a revelation of the will of God to men, for their guidance in all the relations in life, are the supreme authority, to which all human constitutions in their ethic principles should conform.

Resolved, 2. That a national recognition of these principles involves no infringement of the right of conscience, or union of church or state; introduces no sectarian or denominational test; and has no affinity with the national establishments that have been so prolific of intolerance, persecution and despotic tyranny; but, on the contrary, is the best security against those anti-Christian despotisms that curse the nations of the Old World.

Resolved, 3. That the theory that government is a mere human compact, deriving its power from the consent of the governed—that the will of the people is supreme law, to be changed at their pleasure—that the magistrate is the mere servant of the people, and not the minister of God—that no moral or religious characteristics are requisite as a qualification for office—is in its nature infidel, disloyal to Christ, and destructive of true civil and religious liberty.

Resolved, 4. That the time has come when the Christianity of this nation should assert itself, and demand a recognition in the Constitution of the land, and thus place the government in a relation of loyalty to Him who is King of kings and Lord of lords.

Addresses were made, and discussion participated in, by Revs. Dr. Edwards, Milligan, Kennedy, Slater, Collins, and Messrs. M'Nary and S. J. Slater.

The Society adjourned after a very pleasant and harmonious meeting.

RECEIPTS FOR FOREIGN MISSION.

1869.	
Jan. 21,	Rev Robert Hutchinson, collected at Fairbank, Iowa..\$ 5 00
25,	Scotland and Fayetteville districts of the Conoco-
	cheague cong, per John K. Renfrew..... 41 00
	Miss M'Conkey, Allegheny cong, per Rev. S. O. Wylie 3 00
26,	First cong, Philadelphia. per Wm. M'Knight, treas.. 250 00
27,	Eastbrook Society of Slippery Rock cong, per J. C.
	Smith, additional..... 3 50
Feb. 1,	M. Marks, Salem, Ind., \$1.00; S. Cook, \$1.00; M.
	Tippen, \$1.00, and J. Reed, \$2.00, per J. Reed..... 5 00
	Sabbath school Class in Washington, D. C.....\$2 75
	Miss H. M. Johnson, of do..... 3 00
	Total for Girls' School in Syria, per S. E. M..... 5 75
	Harvey James Campbell, Pine Creek, to his cousins
	in Aleppo, per Rev. A. M. Milligan 1 00
	Third cong. Philadelphia, per Wm. M'Ilhatton.. 39 00
4,	S. S. of First cong, Phila, per Hugh Graham, treas... 50 00
5,	Springfield Branch of Springfield cong, per S. Allen.. 11 00
6,	Kossuth cong, Iowa, per Wm. C. Jamieson..... 18 25
8,	"Anonymous," mailed at Urban, Ill..... 5 00
	M. J. and J. A. Reynolds, of Leesville..... 4 00
12,	Miss Laird, Washington, Ohio, per Rev. J. W. Sproull 1 00
	Mrs. A. Herver, Abington, Ill., per do..... 1 00
13,	Mrs. J. Allsworth, New Alexandria, per T. S. Sproull 6 00
	Novi cong, per Rev. B. M'Cullough..... 5 00
15,	E. Hutchinson, Olathe, Kansas, for female Syrians ... 2 00
16,	"W.," per Rev. S. O. Wylie..... 10 00
17,	Second cong, Newburgh, per Rev. J. R. Thompson.... 26 40
19,	Clarinda cong, Iowa, per A. M'Keown 15 00
	Ladies' Missionary Society of Allegheny cong per Dr.
	Sproull..... 75 00

WILLIAM BROWN, *Treasurer*,
1635 Locust Street, Philadelphia.

THE Session of the Theological Seminary for 1868-69 will close March
 28d. The Board of Superintendents will meet same day (Tuesday), at
 2 P. M. S. O. WYLIE, *Chairman*.

Subscribers will observe that in all cases the month of the year
 to which their subscriptions extend is not stated correctly. The change
 will be made in a short time. We make this statement in answer to
 letters making inquiries on the subject.

RECEIPTS FOR THEOLOGICAL SEMINARY.

1868.

CURRENT EXPENSES.

Dec. 21,	Rev. J. J. McCluskey cong. Sandy Branch.....	\$ 3 0
26,	Third cong. Philadelphia.....	14 7
28,	Snappy Rocks and New Castle cong.....	22 0
	Rev. Smith, interest.....	6 0
30,	Maskingam cong.....	9 7

1869.

Jan. 2,	Gold coupon.....	297 0
	Pr. fund on same.....	103 2
11,	Elihu Sproull, interest.....	3 0
	Margaret S. Hannay.....	6 0
16,	Salter cong. Warsaw French.....	1 7
	Sandy Branch cong.....	5 3
	Longsberry cong.....	6 0
	Kortright cong.....	12 0
27,	John A. Dold.....	1 5
	James Anderson.....	1 5
	John Dold.....	1 5
	Conference in Union cong.....	16 0
	Pennsylvania cong.....	2 0
28,	W. Mager, Oil City, interest.....	24 0
	York cong.....	33 8
	S. Collins, York cong. interest.....	3 5
	Chickering cong.....	11 7
Feb. 2,	Independency cong.....	9 0
	Third cong. New York.....	235 7
5,	Cedarville cong. interest.....	0 0
	Conference in Union.....	10 0
8,	Hugh Miller, interest.....	12 0
	M. J. Reynolds.....	2 0
	Alexander Gray, Endowment.....	16 0
	Interest on same.....	2 0
10,	Salt Creek cong.....	12 6
	W. Shaw, Endowment.....	30 0
	Interest on same.....	3 8
12,	Maquoketa cong, per J. Danlap.....	14 0

DAVID GREEN, *Treasurer*,

99 Wood Street, Pittsburgh, Pa.

RECEIPTS FOR DOMESTIC MISSION.

1869.

Feb. 3,	Neilsburg Branch, per Rev. D. Reed.....	\$ 6 0
13,	Utica, Ohio, per Wm. F. Vorse.....	12 1
	Londonberry, Ohio, per J. A. Thompson.....	6 2

DANIEL EUWER, *Treasurer*.

RECEIPTS FOR SOUTHERN MISSION.

1869.

Jan. 13,	Hopkinton, per John Danlap.....	\$ 8 5
23,	Santon, Ill., per Rev. John Middleton.....	6 2
24,	Pittsburgh cong, per S. M. O. r.....	118 0
Feb. 5,	Springfield Branch, Mercer cong, Pa., per S. Allen.....	20 0
6,	Mary Robertson, Sandusky cong.....	5 0
	Mary Reynolds, do.....	2 0
13,	" W.," per Dr. Thomas Sproull.....	10 0

DANIEL EUWER, *Treasurer*.

THE
Reformed Presbyterian
 AND
Covenanter.

MAY, 1869.

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THOMAS SPROULL,
 JOHN W. SPROULL,

EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 3: 16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

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SYNODICAL REPORTS.

The subscriber has made arrangements for publishing daily reports of the proceedings of the approaching meeting of Synod at Newburgh, N. Y. He will report all the important business transacted, and will give a full synopsis of the addresses and discussions on all important subjects before the Synod, so that the distant reader may know nearly all that is said or done during the entire sessions.

The reports will be published in the leading Newburgh paper, and carefully mailed every day to all who send orders accompanied by the money, on the following terms:

One copy, daily, during the Session of Synod.....	\$ 35
Five copies, daily, to one address.....	1 50
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A greater number at the same rate.	

Let the names of subscribers and the post office address be plainly written and forwarded to me at New Castle, Lawrence Co., Penn'a., prior to the 25th day of May. Otherwise the names may be sent to me at Newburgh, N. Y., by mail, or by delegates to Synod. To insure the reports from the opening of Synod, the names must be forwarded in good season. Address,

REV. N. R. JOHNSTON,
New Castle, Penn'a.

P. S. There will be a National Reform Convention at New Wilmington, Lawrence Co., Pa. (Westminster College) on Tuesday, May 4th, at 2 o'clock, P. M.

Able advocates of the reform have promised to be present.

N. R. J.

The following, received from Mr. W. F. Miller, of New York, will be of interest to those members of Synod who will travel via the N. Y. & E. R. R.

"Arrangements have been made with the Erie Railway Company to return FREE such members of Synod as pay FULL FARE over that road going to Newburgh. Members cannot avail themselves of this privilege who hold and may use their half fare tickets.

Certificates will be issued as usual at Synod.

T H E

Reformed Presbyterian and Covenanters.

Vol. VII

MAY, 1869.

No. 5.

THE MINISTRY OUR AGE AND COUNTRY DEMAND.

(Continued from page 103.)

III. A fearless ministry is required in this age and country.—When Christ sent out his disciples, he sent them forth as sheep in the midst of wolves. We find him charging them against timidity and cowardice. "And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell." Accordingly we read, "Now when they saw the boldness of Peter and John they marvelled, and they took knowledge of them that they had been with Jesus." When the disciples were filled with the Holy Ghost they spoke the word with boldness. The religion of Christ was first propagated by men who counted not their lives dear unto themselves that they might finish their course with joy. "They endured trials of cruel mockings and scourgings; yea, moreover, of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins, destitute, tormented, afflicted." All that the skill and malice of men and devils could devise and inflict was done to arrest the course of truth, but without avail. Gathering from all forms of persecution fresh vigor and mastery, the new faith stayed not in its course, until it had triumphed over all forms of opposition, and the world was obedient to the faith.

Stanley has drawn a vivid picture of the sufferings of the martyrs and confessors of Jesus in those early ages, in his masterly sketch of the Council of Nice. In that imposing assembly, presided over by the stately, but corrupt Constantine, were men from the most distant parts of the empire, whose maimed and scarred bodies testified to the intensity of the persecutions through which they had passed, and the indomitable power of that faith which they had embraced. We may trace the pathway of the church adown the centuries by the lights of the fires in which the martyrs were burned, by the scaffolds on which they witnessed a good confession for the Word of God and the testimony of Jesus. The days of persecution have passed away, but the period of fierce struggle between the powers of this world and those of

the world to come has not passed; the same dauntless spirit, the same holy heroism that led the martyrs of other days to the scaffold and the stake, is necessary to grapple successfully with the gigantic organized moral, social and political evils of our day and country. This is a quality as rare as it is essential. We have but to look back the short period of ten years to see in our own country, the church of the United States, with the exception of a few of the smaller bodies, and a solitary individual here and there, overawed, cowed, and couching before the most gigantic system of iniquity that the world ever saw. In the great ecclesiastical bodies, the priests at the altar were dumb before this bloody Moloch, and every conscientious conviction stifled by this nefarious despotism. It was the moral cowardice of the ministry that prolonged the hideous reign of slavery, and brought down upon the land a storm of vengeance more dire than the hail and fire mingled with blood of the Egyptian plagues. This iniquity has gone down amid the joyous acclamations of angels and holy men, into an abyss from which it can never arise. But there are other evils which yet remain, and with which a war must be waged that knows neither terms nor compromise, until victory has perched, eagle-winged, upon the standard of the cross.

No patriot or Christian can reflect on our country without alarm and dismay at the evils which threaten us, to which the only counteracting force is found in the church. Romanism is lifting up with greater and greater assurance its hideous parts, those heads upon which are inscribed the names of blasphemy. A high authority among Roman Catholics has recently boasted that in the year nineteen hundred they will have the majority in this nation, and that then they will take the government, and wield it in the interests of Romanism.

The tide of God-defying, Christ-hating, Sabbath-breaking infidelity is rolling in upon us in increasing volume from continental Europe, soon to meet in the heart of the continent another wave of heathenism from far distant China and India, poured upon the Pacific coast, like that which the South American earthquake heaved upon those no longer distant shores. National atheism still sits enthroned in the high places of power, and says, "Who is the Lord, that I should obey him?"

Masonry, with all its bastard offspring of secret associations, from the ward temperance society with its simple password, to the murderous Ku-Klux Klan of the South, is still on the increase, and must be met, exposed and destroyed.

The accursed spirit of caste, which seeks, both in church and state, to ostracise a race to which the nation has never yet sought to do justice, has a powerful hold upon the hearts of the people, and can only be cast out by fasting and prayer.

Intemperance holds its carnival of crime throughout all the land, and dictates to party leaders the policy which they must pursue.

These evils must be met. They are at war with the religion of Christ; they will fight a desperate battle; they will always make common cause in the hour of their extremity. We can offer them no terms but unconditional surrender, and must move immediately upon *their lines*.

No one who knows anything of these stupendous evils can doubt for a moment that they will endeavor to maintain their footing with desperate determination, and that he who engages in conflict with them requires the highest endowments of moral courage. These evils have attained their present formidable proportions because they have not been met with that spirit of courageous determination which should have inspired the friends of truth in this conflict. We need men who will not merely declare the truth, but who will smite, with iron hand, swift and hard, upon these enemies of God and truth.

We claim to be a witnessing church. No one can name any evil against which, as a church, we have not uttered a written, and are constantly uttering a spoken testimony. There is no church so completely free from all entangling alliances with these various corruptions as the Reformed Presbyterian; none whose ministry, consequently, are in a position to speak, with such freedom, the whole truth.

After an experience of fourteen years in the ministry, thirteen of these passed in the metropolis of the nation, that great city where Satan has his seat, after conversing with men of various denominations, and observing as carefully as I could both their spoken and written utterances upon the great evils of the day, it is my honest and settled conviction that there is no vantage ground for carrying on the war with Satan's kingdom like that found in the pale of the Reformed Presbyterian Church; no other place where a man may hold the whole truth, and holding it, so fearlessly declare it.

The testimony of the great ecclesiastical bodies against Romanism is weakened, because many of their members are connected with that political party of which Romanism is the strength. They can utter no testimony against secret associations, because their members are largely in connection with them; none against national infidelity, because they adore the Constitution which embodies it.

From all entangling alliances with these evils we are free, and may speak the truth without fear or favor. The sneers which are aimed at us as a witnessing Church come for the most part from some dumb dog who dare not bark, from some hireling shepherd who has the fetters upon his hands, and who has neither the conscience nor the courage to break them.

Let us endeavor to train up a ministry, who will arm themselves with those weapons which are not carnal, but mighty, through God, to the pulling down of the strong holds of Satan.

IV. An earnest, devoted, and pious ministry.—This point we have placed last, because the most important. There is no department of human effort in which the divine injunction, "Whatever thine hand findeth to do, do it with thy might," is more important than this. Second only to the sin of him who does the work of the Lord deceitfully, is that of him who does it coldly or slothfully. It is often seen that a man of moderate ability and attainments, surpasses in success, in winning souls to Christ, one who is his intellectual superior.

The explanation of this fact is found in the deeper earnestness and devotion of the one to the work in which he is engaged. The elements of earnestness are various. We can but glance at a few general heads.

in the Christian church. And when we remember what Christianity is, and how close is the relationship that exists between it and prayer, it seems impossible that of those who call themselves by the name of Christ, any should live in its omission or neglect. Strange as it may appear, however, many, very many do. The evidence of this we have in their inconsistent, unchristian and godless lives. A person that was constant in the performance of this duty could not live as such persons do. To the question put in family visitation: "Do you attend carefully to the duty of secret prayer?" I have frequently received the answer, "I do not." To the question: "Do you pray at all?" I have, on two different occasions, heard a professing Christian return the same answer "*I do not.*" I do not think that such cases are of frequent occurrence. I am persuaded, however, that there are but few pastors who to such questions have not received the answer "I do," when they were convinced that "I do not" would have been more in accordance with the truth. And so it is, there is only too much reason for the opinion, that among those who are in so-called good standing in all our churches, there are many who seldom, if ever, pray. Just here, respecting such persons, a most important question presents itself. How shall we account for their neglect? Why is it that persons thus habitually neglect a duty, whose importance they acknowledge, and which they have repeatedly, and in the most solemn manner pledged themselves punctually and carefully to perform? A practical answer we find in the prevailing worldliness of this age, in the exorbitant and ever-increasing demands of the world on our energies and time, and in the extent to which Christians comply with these. The line that once separated the church from the world is almost blotted out. For the most part it is impossible to distinguish by their actions, those who profess to be on the side of the church, from those who are avowedly with the world. They enjoy the same hitherto forbidden pleasures, and engage in the same doubtful pursuits. Is it any wonder then that they neglect the same duties? No, the friendship of this world is enmity with God. Conformity to the world leads to declension in religion, and just in proportion as a Christian imbibes this spirit, and in his life becomes assimilated to the world, will he neglect the duties of the Christian life. Worldliness then is the first reason of the prevailing neglect of the duty of prayer. A second reason is that this neglect, though long continued, does not necessarily affect a man's standing in the estimation of his fellow men. The neglect of public religious duties is at once remarked. When a person absents himself from the preaching of the word, people at once begin to think there is something wrong. A regard for the opinion of others often leads to the punctual performance of the public duties of a religious life. There is a duty, however, which is performed in secret, and which we may omit from time to time without the knowledge of even our most intimate and nearest friend. Is it any wonder, then, that such Christians as love the praise of men more than the praise of God, are chargeable with this neglect? A third and more satisfactory answer to this question we have asked is this—they have no faith in prayer. In their minds there is, it may be, an unconscious disbelief in the efficacy and power of prayer. Did they

believe God's promise, "All things whatsoever ye ask in prayer, believing, ye shall receive," they would allow nothing to interfere with their performance of this duty. But they do not, and hence its omission. In their opinion, time spent in prayer is lost. "What," they ask, "is the Almighty, that we should serve him? and what profit should we have if we pray unto him?" To them, possibly, prayer has not been profitable. As they look back upon their past lives, it may be they can not see that in any degree they have been benefited thereby. It may be so, for there are some prayers which God never hears, and which so far from receiving an answer, expose anew to his just displeasure. The prayer of the upright is his delight, but the prayers of the wicked are an abomination unto him. When prayer is not answered, however, the fault is not with God, but man. Unbelieving prayers—prayers which come from the lips, but are not the expressions of the desires of the heart, God has never promised that he will hear. If then such be the character of our prayers, we need expect no answer, neither have we any ground on which to rest a hope that we will be benefited thereby. If, however, we pray with earnestness and faith, in the name of Christ we ask for needed and promised blessings, assured that what is good the Lord will give, our prayers will be answered, and our spiritual interests advanced. "The effectual, fervent prayer of a righteous man availeth much." This is an inspired declaration, and one whose truthfulness has been abundantly verified in the experience of all God's saints—in your experience, my reader, if a saint. Possibly, however, you have no experimental knowledge, that it is good to draw near to God, and, therefore, not satisfied as to its profitableness, you neglect the duty of secret and family prayer. If so, be assured that you are chargeable with acting a most sinful and foolish part. In restraining prayer before God, you dishonor him in disobeying his command, and wrong yourself in omitting the use of one of the most efficacious means of good. For be assured, there is an efficacy and power in prayer, and if you pray in a right manner you will be abundantly profited thereby.

Do you ask, wherein consists the profitableness of prayer? To this question I reply, it is profitable as a means of obtaining needed good, for just as invariable in its operation and as certain in its results as the law of gravitation, or any other of nature's laws, is this law which God has revealed to us in his word—all things whatsoever ye ask in prayer, believing, ye shall receive. Passing by this more obvious answer, to the question asked, I remark again—prayer is profitable in its influence over him who prays. This view of the profitableness of prayer is greatly overlooked. We but seldom hear its reflex influence mentioned as one of its salutary effects. In the opinion of very many, prayer is profitable only as it receives an answer, and secures the possession and enjoyment of the blessing asked. As to those prayers that receive no immediate answer, there is a very general impression that they might just as well never have been offered up. But it is not so. A good man does not receive every blessing for which he prays fervently, and yet it is a rule to which there is no exception, "the effectual, fervent prayer of a righteous man availeth much." Not a believing

prayer is lost. It may not avail to obtain the desired answer, and yet it availeth much. Paul's three prayers did not avail for the removal the thorn in the flesh, and yet in their reflex influence upon himself he experiences the fulfilment of the comforting assurance, "My grace is sufficient for thee." As Jesus prayed the fashion of his countenance was altered, and his raiment was white and glistening. So too, as God's people pray, a moral change is produced in their hearts; their love is increased, their faith is strengthened, and they are brought into a nearer conformity to the glorious image of Jesus Christ. It is, then, just in proportion to the frequency and earnestness of our prayers do we grow in grace and resemble Christ. Who ever saw a holy man who habitually neglected prayer? Or, on the other hand, who ever saw a man constant in prayer that was wholly unlike Christ? Have not those who "restrain prayer" before God ever been lukewarm, neither cold nor hot? And have not those who were eminent for their holiness in all ages "prayed without ceasing," and given themselves continually to prayer? Prayer is the cause, holiness the effect. As is the one, so will be the other. When Moses came down from the Mount, the skin of his face shone with an unwonted brightness and splendor; and so at no time does the moral excellence of the saints of God appear so attractive, at no time does their superiority to the world appear so manifest, as after a season of protracted and earnest prayer.

"When one that holds communion with the skies,
Has filled his urn where those pure waters rise,
And once more mingles with us meaner things,
'Tis even as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
That tells whence those pure waters are supplied."

As then you would increase in holiness and grow in grace, attend diligently and carefully to the duty of secret and family prayer.

Again, prayer is profitable in its reflex influence, as it incites to earnestness, and intensifies desire. There is no better preparation for the performance of any work. The man who prays believingly for success in any undertaking, will, because of his prayer, labor therein with far greater earnestness and zeal. Perhaps, reader, you sometimes find in a press of business a reason for shortening, or even omitting prayer. You are so busy you have no time to pray. Let me assure you that in so doing you act most unwisely. The more urgent your business, the more frequent and importunate should be your prayers. Time spent in prayer is not lost. No time is so profitably spent. It incites to, encourages in and prepares for the performance of work. It was thus Luther thought; on one occasion he remarked, "I have so much business to do to-day, that I shall not be able to get through with less than three hours' prayer." Thus spoke the German Reformer, and herein we find the secret of his unparalleled success. For him to have prayed well was to have worked well. Had he prayed less he would have accomplished less. Did we pray more we would labor with greater earnestness, and accomplish more. Prayer is not an excuse for idleness; it is an incentive to work. There are, no doubt, indolent and lazy Christians; they are so, however, not because of prayer, but rather because of the neglect of earnest prayer.

This is no mere fancy sketch. Both from observation and experience I have learned the truth of what I write. To the consistent and exemplary lives of my own parents I can to-day trace my own first sincere and earnest thoughts. I have heard many awakening discourses, and received many earnest exhortations and sharp reproofs, but neither the one nor the other impressed me so deeply as the fervent piety of the parents with whom I had been reared—a piety nourished and ripened by earnest, unceasing and believing prayer. It is thus as prayer reacts upon ourselves, as it tends to promote the sanctification of the heart and life, and so to exert an influence for good on all with whom we come in contact, it is profitable to pray. And thus, too, even though our Heavenly Father had never revealed himself as the hearer of prayer. I would still exhort you, my reader, whoever you be, as you would labor earnestly in the performance, and be successful in the accomplishment of your God-given work—as you would grow in grace, and attain to a nearer conformity to the glorious image of Christ—as you would promote the eternal salvation of your nearest and dearest—as you would see pure and undefiled religion revive in the church, and the nations of the world willingly subject to the authority and law of Christ, see to it that neither omitting nor carelessly performing this duty, you continue in and watch unto prayer. S.

ON SINGING PSALMS WITH UNDERSTANDING.

BY REV. JOHN BROWN, A. M.

SOME Christians argue that the *darkness* of the Psalms of David renders them unsuitable for Christian worship. They say that they do not understand them, and that, therefore, they cannot sing them, because they are not able to sing them *with understanding*, as the apostle directs Christians to do: "I will sing with the spirit, and I will sing with the understanding also." 1 Cor. 14: 15. In reply to this argument we observe—

1. That the term *understanding*, as employed by the apostle, in this verse, and throughout the entire chapter, does not refer to the *subject* of praise, but to the *language* in which the worship of God ought to be conducted. His object all throughout the chapter, is to show the absurdity of preaching, praying, or singing in an *unknown tongue*. It is not his intention in this passage, to reprove Christians for singing psalms, not understood by *themselves*; but to show the impropriety of praying or singing in a language not understood by *others*. "For if I pray in an unknown tongue," says he, "my spirit prayeth, but my *understanding* is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say amen at the giving of thanks, seeing *he understandeth not what thou sayest*. For thou verily givest thanks but the *other* is not edified." vv. 14-17. This apostolic censure, therefore, is indeed applicable to Roman Catholics, who celebrate divine service in *Latin*, but does not touch the present case.

2. It is readily admitted, however, that Christians ought to understand the *subject* of praise, as well as to offer it in a language intelligible to all. But we deny that the obscurity of the psalms renders them unsuitable for Christian worship. For a knowledge of the subject of praise was required of the *Jews*, as much as it is required of Christians. The Psalmist exhorts even *them* to "sing praises," *psalms*, as the original word is generally rendered, "*with understanding*." *Psa.* 47: 7. If the above argument, therefore, be of any force at all, it must have been much more applicable to the *Jews*, than it is to Christians. The psalms must have been much darker to them than they are to us, because their means of information were much more limited than ours. Yet they sung them, and that too by the *express appointment of God*. "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." *Psa.* 95: 2.

The argument may, therefore, be thus expressed: God commanded the Jews to sing psalms with understanding. But the psalms which he gave them to sing, or some of them at least, are, unintelligible to them. God, therefore, required them to sing with understanding that which they could not understand. He required an impossibility of them, thus giving them one precept in opposition to another. The objection thus impeaches the wisdom and goodness of God, though, no doubt, *unintentionally* on the part of those who urge it. But,

3. The objection cannot be so well urged by *Christians* as it could have been by the Jews, because we have an inspired commentary on the psalms in the New Testament, which they did not possess. Therefore, the Jews sang them with the measure of knowledge which they possessed, much more may Christians sing them, being better qualified to sing them "*with understanding*," inasmuch as they are commanded to us by Christ and the apostles—a privilege which they do not enjoy. If the objection, therefore, would have been inconsistent in the mouth of a *Jew*, it is much more inconsistent in the mouth of a *Christian*.

4. The commandment of the text is *positive*, rather than *negative*. When God commanded us to sing psalms with understanding, the meaning is not to excuse us from singing them, on account of our ignorance; but rather, that we should both understand and sing them. The one expression alluding to the duty, and the other to the manner in which the duty ought to be performed. This precept, therefore, obliges us to *study* the psalms, but certainly does not warrant us to *disuse* them as the vehicle of praise. And if the class of Christians to which we refer, would spend the same amount of time in *studying* the psalms, as they spend in urging the *disuse* of them on the ground of their own *acknowledged ignorance*, we are persuaded that they would find it a much more profitable exercise. They would see that the darkness is in *themselves*, and not in that precious portion of the word of God.

5. *Perfect* knowledge, however, is not essential to acceptable worship. Perfection in *knowledge* is no more necessary than perfection in any other grace. We should sing with the "*spirit*," as well as with the "*understanding*." But as singing with the spirit does not im-

perfect spirituality, so singing with understanding does not imply perfect knowledge. The command to sing with the understanding no more implies that we should refuse to sing, unless our *knowledge* be perfect, than the command to "pray in faith" (James 1:5), implies that we should refuse to pray unless our *faith* be perfect. A measure both of knowledge and faith is necessary to our serving God, but as perfect faith is not essential to real prayer, so perfect knowledge is not essential to real praise. God's law requires perfection in every duty; but it does not follow that if we fall short of perfection we should leave the duty undone. Were this the case, neither prayer nor praise could exist among Christians, for imperfection cleaves to our best services. But he who accepts our persons, accepts our sincere, though imperfect services, in the Beloved.

The objection, however, is not inapplicable to *mere human compositions*, because as these are not infallibly inspired, should we meet with anything in them that we do not understand, we may feel in danger of uttering error. But there is no danger of this in singing the "psalms and hymns and spiritual songs" of which the apostle speaks. Eph. 5:19. Though we may not understand everything contained in them, we know this much at least, that they are the word of God, and consequently, infallible truth. In singing human compositions, we may unconsciously be uttering error—in singing the inspired songs of Scripture, this is impossible.

THE CONSTITUTIONAL AMENDMENT.

MESSRS. EDITORS—Inasmuch as there are now extraordinary efforts being made to obtain signers to the petition prepared under the auspices of the National Reform Association, and as it is understood in some quarters to be merely a Covenanter movement, while in other places some of our people are hesitating, it may not be amiss to offer a few suggestions to those interested:

It is a well known fact that the Illinois Presbytery have in their wisdom, and in full court assembled, granted to one of their most devoted and distinguished ministers, the whole of his time to work in this cause, and the congregations under their charge have been practically instructed to pay their contributions to the treasurer of the association.

It is, besides, a well known fact, that some of our most earnest ministers who were afraid of contamination during the war to crush the Southern rebellion, and especially because patriotic Covenanters were in danger of leaving out of view the doctrines of "The Scottish Testimony," are now storming the heights of infidelity and atheism in the constitution, while joining with crowds of Evangelical Christians in one grand huzza! for the measures of the National Reform Association. In this we are all rejoiced exceedingly, to learn that there is disposition among these religious denominations to reform from their past political wickedness, only we are afraid that hearty shouting will not do it, and when we look for a confession of sins, the roll will be brief.

It has been hinted, by some at least, who have considered themselves at the head of ecclesiastical influence among us, that it would be well to frame a covenant which would embrace substantially the principles of the National Reform Association, and to be sworn to by Covenanters and all evangelical bodies. It is believed such a measure would be extremely popular, especially among religious Republicans. There are grounds for believing this, particularly with those of us who have shared more than once in excitable movements for reform. There are thousands in our country, everywhere, who would rather hear our ministers declaiming on this subject than on any other article of our faith, not excepting the one which Martin Luther pronounced "the article of a standing or falling church."

Wherever these petitions are offered they are almost unanimously signed. An instance of such avidity may be mentioned. In a certain district where Covenanters are so numerous as to control the balance of power, if they would only vote, the writer was assured that if it would help the Covenanters to vote, the petitioner "would sign it with *both his hands*."

Now the special suggestion which we would make is this: Would it not be well for those who have full faith in this movement, to bring the matter up before the next Synod, and have the action of the National Reform Association adopted, to prepare the way for National Covenanting? Meantime, as I am not posted in all things about what is doing and about to be done, I would like to ask a few questions, if you will pardon my ignorance.

1. Are Covenanters committed to this reform movement now going on, and if so, what is to be done with those guilty of "detestable neutrality?"

2. Does this movement contain all the attainments of "the old Scottish Testimony," or even the American?

3. Suppose the present petitioners to be successful, and the amendments desirable in the constitution be made, would special prominence be given to "the reformed religion?"

4. Would it not be better for Reformed Presbyterians to ask all they want by way of national reform, than to leave upon the minds of the people the impression that they would be fully satisfied with these measures, then afterwards to demand *more*.

5. In the wording of the petition to Congress, viz., "The Lord Jesus Christ as the ruler among the nations," do the petitioners mean to indorse the old doctrine of Christ, "as mediator over the nations?" We read in the Scriptures, "The Father judgeth no man, but hath committed all judgment to the Son, that all men should honor the Son even as they honor the Father."

In the copy of an old Greek Testament, of which I am now proprietor, Dr. Willson, whose name was and is a tower of strength in the Reformed Presbyterian Church, has left a note affixed to the last clause of the verse quoted in these significant words, "as mediator, amen! and amen!" Now does this petition come up to the idea which our fathers held concerning the "crown rights of the Mediator?"

Yours truly,

EUPHRON.

WE are not prepared to answer all the questions which our correspondent has proposed, nor do we conceive that we belong to the class to which they are addressed. That the movement in question is in the right direction, we have no doubt. It is an effort to call the attention of the people of this nation to a great public sin, in order that they may be brought to repentance and reformation. But that it will succeed we can scarcely hope. In its prosecution there is, almost of necessity, so much done that entrenches on our long established position of exclusiveness as it regards ecclesiastical communion with other churches, that we fear more harm will be done to ourselves, than good to others. From this position we battled successfully against slavery in the constitution. Our watchword was, no communion, either civil or ecclesiastical, with slaveholders. We testified against the unfaithfulness of the ministers of other churches, by refusing to have fellowship with them, and our refusal gave our testimony a power that is greatly weakened by compliance to any extent. Joining in organic association with those who will aid them to accomplish an object, however wrong they may be in all other points, is not the way in which Covenanters have maintained their testimony in times past, and certainly there is nothing in the present aspect of the religious world that warrants a change now to be made.

There is one question, however, that seems to us to underlie all those presented by our correspondent, to which we will give a brief notice. It is this: Suppose the Constitution was changed by the introduction of all the amendments proposed by the Reform Association, would Covenanters accept citizenship under it, and incorporate with the government?

We have not the proposed amendments before us, and in referring to them, must depend upon our memory. Having had something to do in proposing them, we made it a point to be satisfied with nothing short of such a change in the constitution as would clear the way for Covenanters to unite with the government under it. Our mind on that point remains the same. We believe that those amendments incorporated into the constitution, would give it a scriptural character. With any government that recognizes, in its constitution, the living God as the source of all authority, submits to the Lord Jesus Christ as king, and takes the word of God as its rule, we could incorporate. These constitutional principles would not only nullify and make void all laws inconsistent with them, but they would also require such legislation and judicial decisions as would carry them out to the full extent of their application. They would place the government at the right starting point, and they would secure its progress until it would reach the highest point of reformation.

We have received from a valued friend, an article that presents the extreme views on the other side. We will publish it in our next number, in order that there may be a full discussion of the subject.

T. S.

A REVIVAL AND ITS FRUITS.

SOME kind friend has sent us a copy of the *Toronto Globe*, which contains an account of a religious excitement that has created some stir among the Presbyterians in Canada. It appears that an ardent young Scotchman, by name Douglas Russel, found his way into a prayer meeting in a church in Galt, where Rev. Mr. Murdoch was pastor. Though not a minister, he soon began to preach in the Methodist churches and elsewhere, and crowds were attracted to hear him. Many at first anxious about their state soon seemed to have found peace. Circumstances connected with the movement led the Presbytery of Galt to inquire into its character. From the report made to Presbytery we have taken the above facts. The report contains a letter from Mr. Murdoch, the pastor of the congregation in which the excitement began. The following is the concluding part of the letter, which, we have no doubt, gives a true view of the matter:

"1. One noticeable feature, and surely to us all a painful one, but inevitable from the nature of the teaching, is that every convert has full assurance. In such cases I have met with no doubts, humility or fear, and in many cases conjoined to very crude and wrong views as to the first principles of salvation by grace.

2. Another evil, and a serious one, which has leavened this community, is the lowering of the ministry as an ordinance of God. Mr. Russel's whole tone of address and illustration was to depreciate an ordained ministry, claiming, to quote his own words, that while 'these men (ministers) had holy hands laid on them, a commission from their fellow men, he had his commission from God on high.'

3. Another result arising out of the foregoing is, that the idea now prevails that for converting sinners or reviving believers, the stated ordinances of the sanctuary are not fitted; that for these purposes special services, conducted at least in part by laymen, should be resorted to. This, in my decided opinion, has given a blow to Presbyterianism and all church order, from which, humanly speaking, it will require many years to recover.

4. Morisonianism, which, previous to this, was dying and lifeless, has received a new impetus—every one holding these views, almost without exception, has forsaken the other churches and taken refuge in Knox Church. Let one example suffice. A family in my congregation, on apprising me of their departure from me, candidly told me that their reason was they did not believe in 'election,' in a limited atonement and special operations of the Spirit, and they strongly imagined (under some 'misunderstanding' surely, after what we heard at last Presbytery,) that they do not hear anything against their views in the church whither they have gone.

I will not weary the committee with further details, but assure you that many of our most intelligent and godly members, many of the church's best sons, are viewing with mingled feelings of sorrow and alarm, the strange irregularities with which the movement has been conducted, and the sad effects it has produced in alienation of brethren hitherto in the bonds of love, in anger, clamor and evil speaking.

Again directing the attention of the committee to the injury permitted or directed to be done to me and the other clergymen of the town, and asking that the committee commend and take such action as will roll off the disgrace already openly attributed to our church, if such things can be done with impunity, and trusting that the Presbytery will not commit itself to such approval of the movement as some of the members seem to desire, and that God may guide us all to such wisdom as will best secure his glory and the good of his church."

We see here some of the fruits of lay preaching. The church will do well to watch movements of this kind. A system of tactics is put in motion, which, if let alone, will soon leave the ministry without a calling. Excitement is now the whole object, and as that can be produced by other means than those which Christ has appointed, divine institution is treated as of no account. Too much countenance has been given to pretenders and adventurers in religious matters. Such self-appointed teachers should be sent to some one to teach them the first principles of the rules of God. Let all intruders into a service for which they have neither calling nor fitness, be dealt with as impostors. "By their fruits ye shall know them." Pride, arrogance, ignorance and error, are products of the plants that grow indigenous in the soil of the natural heart. "Come, see my zeal for the Lord," was Jehu's self-adulatory exclamation, which is repeated and echoed by those of Jehu's spirit in our days.

NOT AN ERROR.

In the last number of the *Reformed Presbyterian Advocate*, a writer notices what he calls an error in an article in the November number of this magazine. In the article headed "Natural Christology," we used the following expression: "What the Son does in his essential character, the Spirit may also be said to do." To this the writer excepts, on the ground that it "would imply that creation is necessary to God's being." It is hardly worth while, either to criticise or defend the accuracy of an expression, when the meaning is plain and correct. But in this case we are right both in sentiment and language. There is a wide difference between *essential character* and *essential relation*, as applied to the persons of the Godhead. Confounding these has evidently misled the writer. When we speak of the essential relation of the Son, we refer to him exclusively in his relation to the Father and the Spirit. But when we speak of him in his personal character, we refer to him simply as a divine person. To make creation a personal act of the Son would involve the error of making creation a necessary work. But to make it a divine act, or the act of a

divine person as such, is perfectly consistent with the voluntariness of it. All acts of the persons in the God *ad intra* are necessary; and their acts *ad extra* are voluntary. Creation is a work *ad extra*, performed by the Son of God in essential character; that is, as divine, and therefore is ascribed to all the three divine persons.

The idea of a *voluntary* relation of the divine persons as distinct from the *economical*, involves an inaccuracy if not an error. Is the economical relation not voluntary? We have been accustomed to use these terms as convertible, when applied to the Godhead in reference to the work of redemption. If we were disposed to be critical, we might say, with a slight change, in the writer's words, "this would imply that *redemption* was necessary to God's being, and consequently infer the eternity of the *redeemed*."

We reciprocate the courtesy, and are pleased with the spirit of the writer. But we would say in all kindness to him, that it would be well to guard against making his own misconception of language "a call of providence," to refute an error not found in the article that has occasioned his animadversions.

T. S.

THE BEST INSURANCE INSTITUTION.

MESSRS. EDITORS—I had some thoughts of engaging in the discussion of the Insurance controversy, but I see from a late number that you have concluded best to drop the subject. So I will content myself by requesting you to publish the enclosed scrap cut from the *Pittsburgh Commercial* of February 6th, as an article of news. Those wishing information about insurance companies can know where to find it. My experience is that careful industry, with the divine blessing, is the best insurance institution in the world. Psalm 107: 37, 38.

D. D.

"After ridiculing the efforts of the *World* to explore the corrupt practices of dealers, merchants and manufacturers, the *Herald* has concluded to assist instead of abusing its neighbor. It says: 'There are a great number of bogus stockjobbing concerns in this city which prey upon the credulity of the people and plunder them to the extent of millions annually. Among the most prominent and the most dangerous are the life insurance companies. We intend at some future day to exhibit the inside workings of these concerns, and let the public see where their money goes, who reap the profits, and who gather in the benefits.'"

MAY WE VOTE FOR AMENDMENTS TO STATE CONSTITUTIONS?

SO LONG as there are sinful constitutions and governments, there must be some mode by which those who see their sinfulness may exonerate themselves from the guilt of establishing and administering such constitutions. In the case of those who are in the nation when the constitution is first framed and adopted, the mode is clear. They should oppose the introduction of the sinful features, and vote against

the adoption of the constitution that contains them, and when it is adopted, "withdraw from all political action, upon the basis of the constitution," so long as its sinful features remain. It is equally plain in the case of those who, by immigration, become members of the nation. They must, in order to exonerate themselves, refuse to swear to such constitutions.

But how is it with those who are native-born members of the nation—those who may, whenever of sufficient age, without any oath, be "invested with civil power," and enter at once into the governing society? Are they necessarily "electors," and "incorporated with the government?" The language which some use would indicate that it must be so, that they are "citizens" in the sense of "electors," and cannot be otherwise. But it is not so. They may decline to enter the governing society, they may refuse a "share of social power," they may withdraw from the exercise of any political function, and thus enter their decided protest against the immoral constitution. This is "*political dissent*," and it is the exercise of the inherent and inalienable privilege of the citizen. That it is his right, is evident from this, otherwise he could not free himself from the guilt of the nation that establishes and continues a sinful government. Observe, also, that Covenanters are fully persuaded that it is not only the right, but the duty of foreign-born members to refuse to qualify themselves for entering the governing society, by swearing to the United States and State constitutions.

We are an American church, and "*dissent*" from the immoral civil government, is—in this aspect of our testimony—the very ground upon which we stand. Now, may a native-born citizen, a member of our church, consistently vote to amend the constitutions from which we dissent? I say he may not. Because,

1. All appearance of dissent would thus be destroyed. For the time, and in the act, there is no distinction between those who profess to dissent and those who are in the governing society, who are then and there giving the force of law to an amendment of their own constitution. This view of the case is the more forcible, when we consider that, in all the instances that have been submitted to the vote of the people, the amendments did not touch the chief, the fundamental grounds of our dissent. It is self-evident, that political dissent, in order to exonerate ourselves and have any influence upon others, must be a total dissent. But, if dissent is dutiful, then, at the very least, we, by voting, would not "abstain from all appearance of evil," and we, at the very heart, "*say a confederacy*" with those whom we meet at the ballot-box. But we do more than this, for,

2. It is enjoined by the legislatures that none but those who are qualified to vote shall cast their ballots for or against the amendments. I believe this is the case in every instance, and the government has a perfect right so to order, unless they were pleased to place the whole matter of framing and adopting the constitution in the hands of the whole nation, as in the original setting up of the government. The law of the State of New York in relation to this matter, prescribes that "the said amendments or constitution shall be submitted . . . to

the people, . . . and every person hereby *entitled to vote for delegates* may vote," &c. We learn from a previous clause, that these are "*all persons entitled by law to vote for members of Assembly.*" It is most manifest that the design is to restrict the voting to those who are in the government and belong to the governing class, but we voluntarily for conscience sake, excluded ourselves from that class, by our own act we are no longer electors, we refused to be incorporated with the government, and to those who are thus incorporated, the rightful authority in the matter has restricted the right to vote. Now, this refusal to be in the class of electors is the very essence of our dissent and is one of the most emphatic and effective forms in which we manifest it to the world; hence, in the very act of voting for these amendments, we throw away our dissent. For,

3. In order to vote, and in the act of voting, we enter into the government, and thus destroy our dissent. The people, the nation, frame and establish the constitution, "We, the people;" but some of those who have become part and parcel of this "people," by immigration, refuse to qualify themselves for entering into the governing society for reasons deemed sufficient to warrant this course, and native-born citizens, on precisely the same grounds, exclude themselves from it by their dissent. Whenever any one votes for the amendments, he performs a governmental act, his ballot is an act of sovereignty. It makes that amendment to be a part of the fundamental law. It is not the act of the convention that gives validity to the constitution, or to any part of it, but it is the adopting vote of the people that makes it the law. Hence, I say, that every one who so votes, enters into the governing society, and does the precise thing that we are in the habit of calling "incorporation with the government." We would thus do the very thing which, by our dissent, we said we would not do, we do the same thing which we will not allow our foreign-born members to qualify themselves for, by taking the naturalization oath. We would thus make an untenable and odious distinction between foreign-born and native members of our church. True, native born members are not required to swear an oath to the United States or State constitutions, but this does not alter the case, or change the nature of the act, for he is not required to swear that oath in order to vote at any election held under the United States or several State constitutions.

4. The voter for these amendments performs the very highest act of sovereignty.* He does the same act, in principle, as was done in the original vote adopting the constitution, for it is the ratifying of this precise feature, whatever it may be, giving it the force of law. Now, if a man destroys his dissent by voting for an officer who is to regard that constitution as his law in his official conduct, surely he destroys it who voted to make it a law. The latter is a higher act of sovereignty, as it is the exercise of higher civil power to make the law, than it is merely to designate the man who shall administer this law. If we can vote for the law which is the rule of conduct for the legislative, judi-

* I am aware that one needs to be very careful of his *logic* in these days, lest the keen critic should insert the thin blade in the crevice, and rip up the web; but at this risk, I make this a separate article, while it is *logically* a part of the former.

cial and executive officers of the government, there seems to be no solid objection to our voting for those officers also. This sovereign act of voting for the constitution is rightly viewed as an acceptance of the constitution.

Not only, then, is it the safe course to avoid this entanglement, by refraining from voting for these amendments, but it is the safe course, because it is the only consistent and right course. And while I have not the least notion that those who advocate, are—much less, mean to be—unfaithful, yet I am persuaded their views are wrong.

The principle and practice of dissent apply most emphatically to the holding of any office, as a qualification for which, the authorized agents of the government require the swearing of an oath to the constitution. This is the case in reference to the office of school director, in the States of Vermont and Iowa, and, it may be, in other States. The law, in the States mentioned, expressly provides that these officers shall qualify by swearing to the United States and State constitutions. Now, supposing that some persons, not only without law, but contrary to law, shall presume to dispense with this part of the oath, can a person hold and exercise the duties of the office? I say no; for these officers have broken their own oath, as well as done an illegal act, and we ought not to be parties to any such conduct. Besides, the very fact that one holds such an office is an evidence that he is acting directly contrary to his dissent. No Covenanter, I am persuaded, can consistently do this. I know that trouble and inconvenience will result; but it is strange doctrine, that it is better even to appear to sin, than suffer.

If we wish to be the honored instruments of reforming the nation, if we wish to glorify the "Governor among nations," if we wish to secure the favor of our exalted Redeemer, let us hold fast, in this as in all else, firmly and faithfully to the truth.

R. Z. W.

SELECTED.

THE RIGHT WAY.

"And he led them forth by *the right way*, that they might go to a city of habitation." Psalm 107: 7.

THE dealings of God toward his chosen people are often marked by inscrutable mystery. "His way is in the sea, and his path in the mighty waters, and his footsteps are not known." But although clouds of darkness are round about him, righteousness and judgment are the habitation of his throne. He doeth all things wisely and well; and if we but patiently wait for him, he will, in his own good time, give us abundant reason to acknowledge, that "*all* his paths are mercy and truth, unto such as keep his covenant and his testimonies."

How wonderful were the divine dealings as set forth in the journeyings of the Israelites from Egypt to Canaan! The way by which Jehovah conducted them was circuitous, and most discouraging. Instead of leading them "through the way of the land of the Philistines,"

although that was near, he sent them "through the way of the wilderness of the Red sea." By this course their journeyings were extended to the long period of forty years, during which they had to travel through a dangerous and desolate country—"a waste howling wilderness," as it is emphatically called; "a land of deserts and of pits, a land of drought, and of the shadow of death; a land that no man passeth through, and where no man dwelt." Notwithstanding all these discouraging circumstances, however, every step of their way was by infinite wisdom and goodness, and tended but to fulfil the gracious purpose of the almighty leader, to humble and to prove them, and to do them good at their latter end.

And even thus does he still deal with all who are travelling to the celestial city. He overrules the most unpromising circumstances to the promotion of his own glory in their eternal salvation. Though he suffers them to continue for a season in the wilderness, he will bring them in safety, and conduct them to a city of habitation. All the trials and discouragements under which they are now ready to faint, are working together for their truest and most permanent good. And how frequently have they, on taking a retrospective view of God's dealings toward them, seen cause to rejoice in those very events and circumstances, which, at one time, they thought too much for them to bear! And surely, if it be so, even in this world of darkness and imperfection, where we are now wandering, as it were, amid the gloom and labyrinth of the wilderness, we may reasonably suppose that it will be much more so in the world of glory hereafter, when all the mists of prejudice and error shall be perfectly and forever dispelled, and when the ways of God shall be fully vindicated to man. Then shall it appear to every happy soul, that *however rugged and tedious* may have been the way by which it was conducted to that city of eternal habitation, yet it was the *right* way, and that the discipline, of which it most complained, was that for which it had the greatest reason to be thankful. It will then be seen, and thankfully owned, that there was no bitter ingredient in their cup that could have been spared; no affliction but what was working out for them "a far more exceeding and eternal weight of glory."

Christian, are you called to pass through the *wilderness*? Then, *how much do you need direction, comfort and strength*? Blessed be God! these are supplied in abundant measure, and to every believer the promise is sure—"as thy days, so shall thy strength be." He who was with Israel in the wilderness, still goes before you on your way to Zion. Be not therefore "discouraged because of the way," but look more simply and confidently to Christ, remembering that he knows most accurately and intimately the way you should take, that he is omnipotent to defend you from its diversified perils, that he has promised to direct all your steps, and preserve all your goings, that "greater is he who is with you than all that are against you," and that there is not a sorrow, there is not a trial, there is not a dark and apparently adverse dispensation of divine providence, be it what it may, that is not being made subservient to your everlasting welfare.

Is the wilderness the *right* way? Then it behooves you to

with patience to all the hardships and difficulties which you may encounter in travelling through it. These, so far from being arbitrary evils, are a salutary training for your safe and certain progress. All that is now imposed upon you has been sent by a God who "doth not afflict willingly, nor grieve the children of men." And if you only "hear the rod, and him who hath appointed it," you will find that behind every dark cloud there is the smile of a heavenly Father's love. For "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Whatever, then, may be the number, the severity, or the duration of your pilgrim toils and sufferings, commit your soul with confidence to your divine leader, assured that they are but proofs and tokens of his paternal love and care, that such discipline is essential to your highest welfare, that, but for it, you would be in danger of forgetting God, idolizing the world, and neglecting salvation, and that the time is not far distant when, the trials of the wilderness being past, you shall cross the swellings of Jordan, and when, in the enjoyment of the good land and the things which "God hath prepared for them that love him," you shall be called to remember all the way by which he has been pleased to lead you, and to acknowledge with thousands who have gone before you, that he hath indeed "led you forth by the right way, that you might go to the city of habitation."

SAYING AND DOING.

"Walk, even as he walked."—1 John 2: 6.

SAYING and doing are two things. Profession is not principle, nor is profession practice. There must be doing as well as saying, and both saying and doing must come from a right source. There must be gracious principles within, or we are at best but as sounding brass, or a tinkling cymbal; and these principles must govern our walk in the every-day concerns of life. It is an easy thing to say we are Christians; but the language of the life is more difficult, and it is this which is indispensably necessary. He that saith he abideth in him, ought himself also so to walk even as he walked.

As abiding in Christ is expressive of a living, permanent union with him, a union which transforms the heart, and reforms and governs the life, it must be a reality; and the religion which, as to its vitality, consists in this very union, must itself be a reality. Such is the religion of Christ. To possess it, is to be in Christ; to practice it, is to be in him. To experience it, is to be born of God, and to be made partakers of a divine nature—to experience the washing of regeneration and the renewing of the Holy Ghost. Many have thus become interested in it; its power has been seen in its influence over their whole course of life; their living example, and their dying testimony, have been and are an invincible evidence of the reality of religion. Their doing agreed with their saying, and confirmed it. They were living epistles, known and read of all men.

The obligation to live religion is as complete as the obligation to

profess it, and we are as much bound to possess the thing as we are to profess it, and to live it; for we can neither truly profess it, nor live it, unless we have it. This, then, should be our first concern. If we have not religion, we should get it without delay—we should flee to Christ, embrace him, and become Christians at once. If out of Christ we should not rest till we are in him. It is a reality, and we must have it or perish. We must be in Christ, or we cannot be saved. Seek first the kingdom of God and his righteousness. If we have religion—if we are Christians—then our great concern should be to live as Christians, and to bring others to come to Christ and follow him. We must imitate his example who went about doing good; we must abide in Christ, and walk as he walked—we must not say one thing and do another, but aim to have an inseparable relationship between our saying and doing—one should be just the counterpart, the image and likeness of the other—neither of them a mere shadow or appearance, but both a living reality, that the world may know that we have been with Jesus, and are united to him as branches to the vine.—*Presbyterian.*

MISSIONARY.

APPEALS IN BEHALF OF THE BOARD OF EDUCATION.

ALLEGHENY, PA., March 22, 1869.

MESSRS. EDITORS—Permit me, through your pages, to address the congregations and membership of the church. Brethren—A work has been inaugurated, by the church, among the freedmen of the South, the four million of outcasts whom God has located in our midst. A mission has been started in Natchez, and after an apparently successful experiment, abandoned for want of funds. Contemporary with that, a mission was started in Washington, and after years of active and earnest labor, it, too, seems doomed to the same fate, for the same reason. In connection with these, the church inaugurated an educational scheme, to prepare young men of talent, by a thorough education, for entering the field among that people, as missionaries and teachers. Men were sent about to collect money for this purpose. Money was contributed in the confidence that we were in earnest, and had undertaken, in good faith, the task, and meant to make it succeed. Young men of talent, and devoted to the work, have been selected, and their education has progressed favorably, and some of them promise fair to be speedily so far on in their course as no longer to need your aid.

At this particular juncture there seems to be a loss of faith, a falling off of zeal, a drying up of the fountain of supply, from nearly all the public schemes of the church. From present appearances, the next Synod seems destined to the very unpleasant task of withdrawing from nearly every public enterprise in which she is engaged, and of writing *failure* on all her efforts. Shall this be done? Brethren, you have only to look at the receipts of nearly all our Boards, to see that this must be the case unless something be done, and that speedily

The matter is in the hands of the people—but a small pittance from each will carry on all the work we have in hands to a triumphant success. There is no lack of ability, and I cannot think there is any lack of will. The difficulty is, that the people are not roused to the need and importance of their action. And, dear brethren in the ministry, is not the fault wholly with us? I know that an earnest effort on the part of pastors, will manifest its results in the collections. We have unanimously inaugurated these schemes, believing that God's cause demanded it. We are committed to a fair effort to insure their success. Shall we leave them like the ostrich's egg in the desert, to be hatched by the sunshine, or broken by the foot of the passer-by? or, shall we earnestly, honestly and faithfully do the work of our master to the best of our ability?

The work in the hands of the Board of Education is in very successful operation. The institution is in a very flourishing condition, commanding the confidence of the community, and if relieved of the prejudice which the presence of colored students engenders, would maintain itself; but encumbered by that, together with the task of educating colored students and the children of ministers free of charge, it has a claim upon your help, especially because, without such an institution, we could have no hope of educating colored men in our principles, so as to make them instruments for our work. Just now the fund collected abroad is exhausted. Contributions are not coming in, in sufficient quantity, to afford any prospect of being adequate to the demand. The young men are on our hands, and they are very promising, in various stages of progress; two, at least, of them, are expected to be in the Theological Seminary a year from next fall; they are members of our church, and intelligent and earnest advocates of our principles. The others are expected soon to unite with the church, and all of them accept our testimony.

Now, what shall we do? Shall we give over the work, and lose all we have done? Shall the four millions of our fellow men, lying by our wayside, robbed and wounded, and left for dead, be passed by, and not one effective effort made for their salvation? I cannot believe that the Covenanter Church intends to so act the Priest and Levite, and leave Papists and Unitarians and infidels to distinguish themselves as the good Samaritans. I entreat you, brethren, by our pledges to brethren abroad, by our professions of friendship for this long oppressed race, by our self-respect and our love for the souls of perishing millions, and our zeal for the glory of our Master, that we quit ourselves like men in this, our work. Let every congregation raise a collection for this work worthy of its importance, and forward it to Mr. James Brown, of Cincinnati, Ohio, Treasurer of the Board. And permit me to suggest that congregations, and ladies' missionary associations, undertake the task of educating a colored student of their own, and select him for themselves; and if one congregation is alone unable to do so, let two join together and do it. The First congregation of New York is educating a man, who gives every assurance of being a credit to them and to their church. The congregation of Pittsburgh, and Mr. Wills, of Wilkinsburg, are educating another

young man of promise, and the Ladies' Missionary Association of Pittsburgh have undertaken to educate another, and have selected their man, and they *mean to do it, and will, with God's help, succeed*; and the congregations of New Concord and Birmingham, and some others, are operating in this way. What is to hinder half the congregations in the church from doing the same? and the other half, by joining effort, half as many more? "There is no difficulty to him who wills." God grant that we may do our duty and receive the plaudit, "Well done, good and faithful servant, enter the joys of your Lord."

By order of Board of Education.

A. M. MILLIGAN, *Chairman.*

RECEIVED from Messrs. John Robertson & Co., Glasgow, the sum of £20 (\$125), and from George Thomson, Esq., of Glasgow, the sum of £5 (\$30), to be laid out at the discretion of Mrs. J. L. Macartney, in behalf of colored students in Geneva College, Northwood.

The above sums have been assigned to the support of two boys who are under the care of the Board, both of whom were about to give up study through want of means.

Is it so, that the Reformed Presbyterian Church of America is really unable to keep the treasury of the Board of Education supplied with a fund sufficient at least to continue, if not to extend, its labors in behalf of the freedmen? If any church in the States might be expected to go heartily into the work of educating the freedmen, that church is the Reformed Presbyterian. Let it show by its heartiness and zeal—now that God has so wonderfully broken up the way before it—that the protests against slavery of former years, were not a mere sound. All are busy around us. Noble efforts, already showing their results, are being put forth by other churches. Why should our hands be slack? The field is far from being overrun. The harvest indeed is plenteous, but the laborers are few.

And whilst we hang back, or go listlessly forward, the Roman Catholics are pushing on, and occupying post after post, with an energy and perseverance that might well put us to the blush.

Would it be too much for each congregation in the church to undertake the support of one student? One hundred and thirty dollars a year is all that is required. Where the congregation amounts to about that number, this would be but a dollar from each. Can this small sum not be spared? Is there no little luxury in food or clothing, that you would be willing to deny yourself for Christ?

Most assuredly Christ has precious souls for whom he died, amongst that multitude of wronged and down-trodden human beings, and most assuredly these will all be gathered in—if not by us, then by others. Why should we let the honor slip our hands, of being used by Christ to bring in his elect ones? Why should we miss that part of the joy of heaven, which those will have who, as they gaze on the glorious crown of their Redeemer, will say, with overflowing hearts, "That bright gem, and that, and that, were placed there through my instrumentality."

The voice of the Lord is heard at this moment, "Whom shall I send? and who will go for us?" Let the reply ascend, as with one voice, from the heart of every follower of the Lord, "Here am I, send me."

It may, perhaps, be well to mention here, by way of encouraging any one who may feel a desire to send in contributions to this cause, that the colored students at present receiving tuition at the college, are young men of unexceptionable character. Indeed, in outward conduct and general demeanor, they are examples to all around. C. R. M.

NORTHWOOD, April 8, 1869.

TUSCOLA MISSION.

THERE are four or five families of Covenanters in Tuscola county, Michigan. They had three Sabbaths' preaching last summer, and the same this winter. They contribute for the support of ordinances among them, very liberally, according to their means. The surrounding community turn out very well to listen to our preaching, both on week day and Sabbath. Those who bear weak stations on their spirits to a throne of grace, are requested to remember this. B. M.

ECCELESIASTICAL.

CLOSING EXERCISES OF THE SEMINARY.

SEMINARY HALL, ALLEGHENY, 2 P. M., March 23, 1869.

THE Board of Superintendents of the Theological Seminary met and was opened with prayer by the chairman. Members present—S. O. Wylie, John Galbraith, J. McCracken, David Boyd. Absent—D. McAllister, Walter T. Miller. In the absence of the Secretary, J. McCracken was appointed Secretary *pro tem*. Professors Sproull and Sloane, and Rev. A. M. Milligan, being present, were invited to sit with the board as consultative members.

The following papers were presented, read, received, and laid on the table for the present: 1. By Prof. Sproull, the joint report of the Professors; 2. By Prof. Sloane, a report of the work done in his department; 3. A report by Prof. Sproull, of the work done in his department; 4. A communication from the students in reference to the bursaries offered.

The board took a recess, to meet in the Allegheny Reformed Presbyterian church, at 3 P. M., to hear sermons by the students.

ALLEGHENY CHURCH, 3 P. M.

The board met and heard discourses by students, as follows: Patterson P. Boyd, from Zech. 14:9; James R. Hill, from Prov. 8:7; David G. Thompson, Zech. 4:6; Daniel C. Martin, Rom. 8:35. The discourses were criticised, and a recess taken till 7 P. M.

SAME PLACE, 7 P. M.

The board met, and proceeded to the further hearing of discourses. D. McAllister appeared and took his seat. Discourses were delivered

by David McFall, from Heb. 13 : 6 ; by William McFarland, from 2d Peter 3 : 18 ; by Thomas P. Robb, from Psalm 76 : 11 ; by Thomas C. Sproull, from Prov. 14 : 34. The board adjourned with prayer, to meet to-morrow at 8½ A. M. in the Seminary Hall.

SEMINARY HALL, 8½ A. M., March 24.

On being called to order, the board criticised the discourses delivered last evening. Walter T. Miller appeared and took his seat. The students were examined in Hebrew, by Prof. Sloane, and in Church History by Prof. Sproull. Prof. Sloane then proceeded to an examination in Homiletics, before the completion of which the board took a recess until 1½ P. M.

SAME PLACE, 1½ P. M.

The board met, and Prof. Sloane completed the examination in Homiletics. Prof. Sproull then examined the students in Systematic Theology. The hour for hearing discourses being at hand, the board took a recess and proceeded to the church.

ALLEGHENY CHURCH, 3 P. M.

Discourses were heard from S. R. Galbraith, on 1 Cor. 15 : 25 ; from R. J. George, on Psalm 12 : 8 ; from John Hood, on Isaiah 55 : 1, and from W. J. Gillespie, on John 12 : 32. After criticisms, the board took a recess till 7½ P. M.

SAME PLACE, 7½ P. M.

The board met, and heard discourses by D. C. Faris, on Galatians 4 : 6 ; Isaiah Faris, 2d Cor. 5 : 10 ; David Gregg, Jr., Prov. 3 : 5, and David B. Willson, John 17 : 17. A collection was taken up from the numerous audience present, for the benefit of the Seminary Library. Adjourned, with prayer, to meet in the hall to-morrow morning at 8½ o'clock.

SEMINARY HALL, 8½ A. M., March 25.

The board met and criticised the discourses of last evening. Prof. Sloane examined the students in Greek. Prof. Sproull followed, with an examination on Pastoral Theology and Church Government. Examinations were conducted by Prof. Sloane, in Biblical Criticism and Turretin. The examinations being completed, it was

Resolved, That the discourses and examinations afford gratifying evidence of the diligence and improvement of the students, and of the efficiency of the Professors' labors.

The reports of the professors were taken up, and it was ordered that they be published, with the minutes of the board.

The communication from the students, in regard to bursaries, was taken up. In view of the action of the students, it was *Resolved*, That the money contributed for bursaries be refunded to the donors, and that the communication from the students be published with the minutes.

Messrs. D. C. Faris, Isaiah Faris, W. J. Gillespie, David Gregg, Jr., and D. B. Willson, having finished the Seminary course, and Messrs. S. R. Galbraith, R. J. George and John Hood their third year, the Secretary was directed to furnish them with certificates to their Presbyteries accordingly.

It was left with the Professors to prepare lists of intersessional studies.

As Mr. Gregg, Librarian, now leaves the Seminary, Mr. McFall was appointed in his place.

According to the direction of the board, orders were drawn up on the Treasurer for traveling expenses of the ministerial members, as follows: S. O. Wylie, \$15.70; J. McCracken, \$40; J. Galbraith, \$3; D. McAllister, \$23.80. The Treasurer, Mr. Gregg, was also authorized to pay Mrs. Henderson for care of the hall.

Adjourned, with prayer.

D. McALLISTER, *Secretary.*

JOINT REPORT OF THE PROFESSORS.

The Professors of the Theological Seminary submit to the Board the following joint report:

There have been sixteen students in constant attendance in the Seminary during the present session. Their names and standing are as follows:

FIRST YEAR.

Patterson P. Boyd,

David G. Thompson,

James R. Hill,

SECOND YEAR.

Daniel C. Martin,
David M'Fall,

Wm. M'Farland.

Thomas P. Robb,
Thomas C. Sproull.

THIRD YEAR.

S. R. Galbraith,

John Hood.

R. J. George,

FOURTH YEAR.

D. C. Faris,
Isaiah Faris,

W. J. Gillespie.

David Gregg, jr.,
D. B. Willson,

It is gratifying to us to state, that this session has been in every respect pleasant and encouraging. The students have prosecuted their studies with the most commendable diligence, and have made satisfactory progress. Their attendance on all the exercises has been punctual; any cases of absence that occurred were for sufficient reasons. They have delivered two discourses, each, in public, except Messrs. Gregg, Gillespie and Robb, who delivered but one each, for reasons that were sustained.

They have held meetings for mutual improvement, on Saturday evenings of each week. The exercises in these meetings were extempore preaching, and the discussion of questions connected with their studies and future work.

So far as known to us, the conduct of the students has been in every way exemplary, and becoming their profession and standing.

A text has been assigned to each of them, as the subject of a discourse before the Board. They are also prepared for examination in all the branches of study to which they have given attention during the session.

As we have learned from the students that they do not intend to compete for any of the bursaries, we have done nothing in that matter. Respectfully submitted.

THOS. SPROULL,
J. R. W. SLOANE.

ALLEGHENY, March 23d, 1869.

REPORT OF PROF. SLOANE.

The branches assigned me were Greek Exegesis, Polemical Theology (Turretin), Homiletics, Hermeneutics, and Biblical Criticism. I shall endeavor to state in as brief terms as possible what has been done in each of these.

Greek.—The class has read the first four chapters, together with part of the fifth of the Epistle to the Ephesians. We have endeavored to embrace in this exercise, everything which might tend to elucidate the original text. We have paid particular attention to the use of the *tenses, cases and particles*, and have had constant reference to the latest views of the best authorities, both grammatical and exegetical.

Hebrew.—The class has recited in Hebrew twice a week during the session. The chief object in this recitation has been the acquisition of the language. Exegesis has not been entirely omitted, but the attention has been directed mainly to the language, its grammatical structure, and especially the vowel system. We have read from six to eight verses at each recitation.

Turretin.—There have been two recitations in Turretin each week. Our object has been to thoroughly master the author. Accordingly the students have been required to read, and have been closely examined upon every section. We have in this way gone over about six pages at a lesson, and have read in all about two hundred pages. The experience of the session has convinced me that a much more accurate knowledge of the Latin language than that possessed by the majority of the students, is necessary to make the study of Turretin either pleasant or profitable. To this point I wish to call the special attention of the board, and through them of the church.

Homiletics.—I have delivered fourteen lectures upon this subject during the session. These have embraced several of a general character, together with more special lectures upon Prayer, explanation of the Psalms, and Lecturing. The subject of sermonizing proper, has not yet been reached, and will fall to be considered in a subsequent part of the course.

Hermeneutics.—We have made a commencement in this study. I have delivered six lectures, chiefly of an introductory character.

Biblical Criticism.—To this branch we have given considerable attention. I have delivered twenty-two lectures, embracing general views of the subject, manuscripts, especially the five great manuscripts, Cod. Sin., A, B, C, D, and making a beginning with the subject of ancient versions.

Permit me, in conclusion, to bear cheerful testimony to the zeal, earnestness and close application of the students in all the studies of my department. Respectfully submitted. J. R. W. SLOANE.

REPORT OF PROFESSOR SPROULL.

The departments of instruction assigned to me were: Church History, Didactic Theology, Pastoral Theology and Church Government.

In Church History, I set before the students, in an introductory lecture, the proper aspect of the church as a subject of history. She was presented as an agency, constituted by the Mediator to recover the world from the dominion of the devil. Her history was described as a record of the conflict between the seed of the woman and the serpent and his seed. With the view of directing the minds of the students to this aspect of the church's history, I read a series of lectures, beginning with her organization immediately after the fall, and extending to the end of the tenth century of the Christian era. These lectures were twenty-three in number, presented for the most part on Wednesdays and Fridays of each week.

Taking the Testimony as the text-book, our recitations were, on Mondays and Thursdays, in Didactic Theology. Beginning where I left off at the close of the preceding session, at Regeneration, we reached the end of the chapter in the Government of the Church. Twenty-nine lectures were read: Three on Regeneration; four on Faith; three on Justification; two on Adoption; two on Repentance; two on Sanctification; two on Perseverance in Grace; two on the State of man after death; two on the Headship of Christ; three on the Church; two on Church Fellowship; two on Church Government.

In Pastoral Theology, I read a lecture on each of the following subjects. The Pastorate; Qualifications for the Pastor's Office; the Licentiate; the Pastoral Relation; the Pastor in the Pulpit; the Ruling Elder; the Pastor in the Session; Discipline; Baptism; the Lord's Supper; Family Visitation; Examination of Societies; Visiting the Sick; Miscellaneous. Fourteen in all. These lectures were presented on Wednesdays.

As the subject of Church Government occurred in the course of both Pastoral and Didactic Theology, it was presented in both these connections.

In all the departments, the lecture each day was preceded by an examination on the preceding lecture in the same department.

Respectfully submitted,

THOS. SPROULL.

ALLEGHENY, March 28, 1869.

COMMUNICATION FROM THE STUDENTS.

To the Board of Superintendents to meet in Allegheny, Pa., March 23d, 1869.

We, the students of the Theological Seminary, respectfully submit the following as our action on January 30th, 1869, in relation to the offer of bursaries for the ensuing examinations:

WHEREAS, The Board of Superintendents has seen fit to propose bursaries for superiority in various departments of study in this Seminary:

Resolved, 1. That we deem it a questionable measure to introduce among us any element that might break in upon our present harmony and mutual good will.

Resolved, 2. That the organization of the Seminary in its present settled condition furnishes ample encouragement to intellectual effort.

Resolved, 3. That we have arrived at that stage in our preparation for the ministry, where the sense of the excellency of the calling must constitute the only true and successful motive to diligence in our work.

Resolved, 4. That in view of these reasons, we respectfully request the Board of Superintendents to withdraw the offer of bursaries to be awarded during the present session.

W. J. GILLESPIE, *Chairman*.

March 23, A. D. 1869.

D. C. MARTIN, *Secretary*.

OHIO PRESBYTERY.

LONDONDERRY, April 8, 1869.

OHIO Presbytery met at Utica, March 31st, 10 o'clock A. M. In absence of the Moderator, it was constituted with prayer by J. C. Boyd, oldest member present. H. P. McClurkin was chosen Moderator, and J. A. Thompson Clerk. The session was short, but very harmonious and pleasant. Texts were assigned to students of theology under Presbytery's care, viz., to D. G. Thompson, John 3:3, and to P. P. Boyd, Romans 8:1.

The late Robert McWilliams, (of Wills Creek branch of Londonderry congregation,) an earnest and liberal supporter of the ordinances, and encourager of missions, having left \$200.00 at the disposal of his pastor, J. A. Thompson, this sum was submitted to Presbytery, and disposed of as follows, viz., \$100.00 to be used in supporting preaching at Wills Creek, and the remaining hundred to be put into the mission fund of Presbytery.

A. McFarland was appointed to preach 3 Sab. at Brownsville.

" " " " 1 " Goose Creek.

J. A. Thompson " " " 2 " Brownsville.

" " " " 2 " Coschocton.

J. C. K. Faris " " " 4 " Savannah.

Presbytery appointed its next meeting at Londonderry, on the last Thursday of October, at 10 o'clock, A. M., and a Presbyterial communion to be held the following Sabbath, in Londonderry church, the arrangements therefor to be made by the pastor and session of said church.

The Moderator was appointed to preach on systematic beneficence at the opening of next meeting, at 11 o'clock, A. M., the young men under the care of Presbytery to be heard in the evening.

On motion, Presbytery re-directed congregations delinquent in raising the travelling fund, to forward their quotas to the clerk of Presbytery before the meeting of Synod. The Presbyterial visitation of Londonderry congregation may be expected at the next meeting. In view of the Presbyterial communion, to be held next fall, would it not be well for all the congregations under the care of Presbytery, and families, as such, to implore the Lord Jesus to pour out his spirit on us as a Presbytery, on that occasion, and particularly on the exercises of that occasion? How befitting for all to be earnest wrestlers for the gift of the Spirit, that he may come, revive and gladden our hearts.

J. A. THOMPSON, *Clerk*.

APPOINTMENTS FOR PITTSBURGH PRESBYTERY.

Gillespie—Pine Creek, April 3d Sabbath; Westmoreland mission station, April 4th Sabbath. *Black*—One day, discretionary. *S. R. Galbraith*—Jackson, May 1st Sabbath; Westmoreland mission station, May 2d Sabbath; Centreville, May 4th Sabbath. *George*—Oil City, April 4th Sabbath, May 1st Sabbath; Jackson, May 2d Sabbath; Pine Creek, May 3d Sabbath; Piney, May 4th Sabbath; Mahoning, May 5th Sabbath. *Black*—Pine Creek, July 1st Sabbath; Mahoning, 2 days discretionary. *Dr. Sproull*—Pine Creek, May 1st Sabbath. Allegheny—*Slater*, April 4th Sabbath; *N. R. Johnston*, May 1st Sabbath; *Hannay*, May 2d Sabbath; *McClurken*, 3d Sabbath; *N. R. Johnston*, May 4th Sabbath. Redstone—*R. Ried*, May 1st Sabbath. Centreville—*Hannay*, May 1st Sabbath. Poland—*N. R. Johnston*, May 3d Sabbath.

OBITUARY.

DIED, at Verner Station, on Thursday morning, April 2d, 1868, after a short, but distressing illness, PRISCILLA RICHEY, the beloved daughter of David and Mary Osborne, aged 1 year, 5 months and 12 days.

A little precious baby came to my heart one day,
And, folded there most lovingly, a long, sweet time she lay.
* * * * *

So fair, so pure, my little gem, that angels came to see;
And seeing, bore her home with them, their angel-babe to be.
And ever, when cast down, apart in agony I weep,
There thrills within my stricken heart, a thought that ne'er shall sleep;
That, cradled in an angel's arms, from every sorrow free,
A little bright-winged seraph child waits lovingly for me.

DIED, October 15th, 1868, at his residence near Penn Run, Indiana county, Pa., Mr. HUGH SIMPSON,* in the 56th year of his age. His illness was short and patiently endured, and his death peaceful.

He was a son of affliction, having lost his eyesight with the small-pox, when but two years old, and several times in his life he was brought very low with sickness; yet he never murmured nor complained, but bore himself with a meek patience and happy cheerfulness that showed that he had light within. He was brought up by pious parents, in the Covenanting Church, and made a public profession in the congregation of New Alexandria and Clarksburg, to which places he went as often as he could, to enjoy communion seasons. The Penn Run mission was established for the sake of his family.

He was in many respects a wonderful man. Though he had never read a word, there were few men in the church who had more varied or accurate information. He knew a great part of the Scriptures by heart, and would read them verse about with his family, with astonishing accuracy, and he often led the congregation in the exercise of praise;

* We have received two notices of the death of H. Simpson. As there is nothing in the one not contained in the other, we omit the second.

he needed no reading of lines to enable him to sing the psalms. He procured books of history and science, and would get his sisters to read to him, and he would explain to them what they read, and thus he became acquainted with a wide range of literature, and was a source of information to his friends—he seemed to understand everything and forget nothing. He was strongly attached to the principles of the church, and could defend them successfully against any antagonist he met, and was really the means of displaying our testimony to a large bound of country. He was a man of meditation and prayer. He spent a great deal of time in the closet, especially on his silent Sabbaths. He early took part with his father in family worship; and there was a deep vein of fervent devotion, and a richness of expression in his prayers, and the solemnity of his approaches to God was very impressive.

As his end approached he clung with increasing confidence to that Saviour who he said had washed away all his sins. His last audible words were, My Father! my Father! and closed his sightless eyes to open no more till the morning of resurrection, when in his flesh he shall see God. "Those that sleep in Jesus, shall God bring with him."

"Mark thou the perfect, and behold the man of uprightness;
Because that surely of that man the latter end is peace."

In his will he bequeathed to the congregation of Pittsburgh, at his wife's death, one thousand dollars. COM.

BOOK NOTICES.

TALES FROM ALSACE; or Scenes and Portraits from Life in the days of the Reformation, as drawn from old Chronicles. Translated from the German, with Introduction appended to the French edition by the French translator, E. Rosseuw Saint-Hilaire.

These "tales" were written in the German language. The name of the authoress, for a woman is the writer, is not given. All we are told about her is, "She was once young, is so now no more, but her heart ever preserves its youth! She looks back upon life, which has now no illusions for her, but which has enriched her with treasures of experience manifest in each line that flows from her pen." A translation from the German into the French was made by Professor Saint-Hilaire, and by him warmly commended. His preface is prefixed to this edition. The Strasburg Tracts are perhaps better known and more widely circulated in Germany than any other. The secret of their success is to be found in the charming simplicity by which they are characterized, and the gospel spirit that pervades them throughout. In this volume the entire series is given complete. They will, we are sure, be extensively circulated and read with interest.


JOHN CAREY, OR WHAT IS A CHRISTIAN? By A. L. O. E.

The simple tales in this little volume are intended more especially for those treading the lowly paths of life. The object is to show how high is the standard of Christian duty held forth in the Bible—that profession and practice are inseparably united.

RECEIPTS FOR THEOLOGICAL SEMINARY.

1869.		CURRENT EXPENSES.	
Feb. 24,	D. B. Crow, interest.....	\$ 3 00	
	Washington cong, per Rev. J. M. Stevenson.....	4 20	
	Archibald Foster, endowment, per Rev. S. Sterret.....	50 00	
26,	Macedon cong, per Rev. H. P. Wylie.....	5 00	
	Walton cong, collection, per R. D. M'Donald.....	14 77	
March 1,	Wilkinsburg cong, per W. Wills.....	25 00	
2,	Rochester cong, per T. S. Lynn.....	29 40	
	Robert Campbell, interest, per T. S. Lynn.....	1 20	
8,	Samuel Cochran, Leavenworth, Kansas.....	100 00	
4,	Ryegate & Barnet, per John Maklam.....	86 00	
8,	Mrs. Sarah B. Cathcart, Bloomington.....	3 00	
	Acheson Bequest, per W. Brown.....	62 50	
11,	Collection from St. Louis cong.....	20 00	
12,	J. Dodds, Iowa, per J. W. Sproull.....	5 00	
	Lind Grove cong, collection.....	35 00	
15,	N. Fleming, Coldenham.....	13 60	
20,	Cincinnati cong, collection.....	24 28	
	Endowment note, per J. J. Thompson.....	25 00	
	Interest on same, per do.....	6 75	
	Endowment note, per do.....	15 00	
	Interest on same.....	5 00	
	8 years interest on \$100.....	18 00	
8	" " 50.....	9 00	
23,	James Boggs, interest.....	3 00	

DAVID GREGG, *Treasurer*,
99 Wood Street, Pittsburgh, Pa.

 The Central Board of Missions, at its meeting, Monday, March 21, decided, in view of the liberal response the Church has made to the appeal, to continue the Washington Mission, at least for the present.

RECEIPTS FOR FOREIGN MISSION.

1869.	
Feb. 23,	Garrison cong, Ind., per Josiah Gamble.....\$ 12 70
26,	First cong, New York.....\$165 28
	Sabbath School of above cong..... 50 00
	Total, per W. H. Haslett..... 215 28
	White Lake cong, per Wm. O. Frazer..... 50 60
	Shady Grove Branch of Conococheague cong, Pa, per
	Jas M. Faris..... 15 00
March 1,	Sabbath School of Rochester cong, N. Y., per T. S.
	Lynn..... 20 00
	Sandusky cong, O., per David Robertson 5 00
3,	Ryegate and Barnet cong, per John Maklim. 11 15
	Greenville.....\$19 00
	Sandy Branch of Greenville..... 3 50
	Miss Hazlett, \$1 in gold, prem..... 1 32
	Total, per Rev. J. J. M'Clurkin 23 82
10,	Female Missionary Society of 1st cong, Newburgh,
	N. Y., per Rev. S. Carlisle..... 100 00
13,	N. Fleming, of Coldenham, N. Y..... 27 73
15,	Mrs. M. R. Trotter, of Forrest, Ill..... 50
	James Thompson, Sr., of Brushland, N. Y, invested by
	direction of the donor, interest only to be used 250 00
	Mrs. D. Y. Matchett, Newton, Iowa, per Rev. J. W. S. 1 00
16,	Muskingum cong, O, per Jas Beattie..... 14 00
18,	Ainsworth cong, Iowa, per R. Marshall..... 16 60
19,	2d cong, N. Y. (Rev. Dr. Stevenson's) per Francis
	Walker..... 462 32
WILLIAM BROWN, <i>Treasurer</i> ,	
1635 Locust Street, Philadelphia.	

RECEIPTS FOR DOMESTIC MISSION.

Feb. 18,	Sparta, Ill, per Rev. D. S. Faris.....\$ 13 50
20,	W. Lebanon, Pa, per J. Caldwell, Jr 14 75
22,	Cincinnati, per J. Y. Thompson 56 06
23,	W. Hebron, N. Y, per J. S. Mehaffey 4 35
26,	2d cong, Phila., per W. Walker, for Dom. Mission, 62 29
March 1,	New Alexandria, per Rev. T. A. Sprouil 21 50
1 and 3,	Union, Pa, per Mr. Galbrath..... 23 03
11,	Salt Creek, per J. M'Cartney..... 5 50
12,	Olathe and Pleasant R'dge, per Rev. W. W. M'Millen, 10 00
	Mrs. Mary Lemon, Colorado, per " " 3 05
16,	Stanton, Ill, per Rev. J. Middleton..... 7 00
18,	3d cong, Phila, per W. M'Hatton 21 07
\$242 10	
DANIEL EUWER, <i>Treasurer</i> .	

RECEIPTS FOR LITERARY FUND.

1869.	
Jan.	Garrison cong, Ind, per Josiah Gamble..... \$3 08
Feb. 8,	Greensburg Branch of N. Alexandria cong, per Rev.
	Thos. A. Sproul..... 5 00
WILLIAM BROWN, <i>Treasurer</i> .	

RECEIPTS FOR CHURCH EXTENSION.

1868.

Oct.	1,	Mrs. Snively, Shady Grove cong, per J. H. Black...	\$ 2 00
	2,	2d cong, Phila, per Wm. Walker.....	100 00
	16,	Muskingum cong, per James Beattie.....	4 37
	16,	York cong, per Rev. S. Bowden.....	88 66
	28,	Garrison cong, per Josiah Gamble.....	7 75
Nov.	6,	Monongahela cong, per Rev. J. W. Sproull.....	30 00
	10,	Southfield cong, per J. S. T. Milligan.....	26 00
	11,	Cincinnati cong, per J. Y. Thompson.....	16 00
	19,	1st Ref. Pres. church, Phila, per W. M'Knight.....	850 00
	21,	Churchill cong, per A. Campbell.....	15 50
Dec.	2,	A. M'Kean, Iowa, per Rev. J. W. Sproull.....	1 00
	3,	Glade Society and Wash. cong, per J. Reid.....	5 85
	7,	Rochester cong, per Thos. S. Lyman.....	48 50
	10,	Beaver cong, per D. Gregg.....	16 25
		Mrs. Scott, 3d N. Y. cong.....	10 00
	23,	Miller Run cong, per Rev. W. G. Thompson.....	35 75
1869.			
Jan.	26,	Olathe cong, per Rev. Wm. W. M'Millin.....	20 00
		David M'Allister, Sr.....	5 00
Feb.	6,	Ref. Pres. church, Kossuth, per W. O. Jamison.....	10 00
	23,	2d Ref. Pres. cong, N. Y. per Francis L. Walker....	345 25
March	20,	Ref. Pres. church, St Louis, per W. J. Smith, Treas,	26 20
April	12,	Mrs. Scott, 3d cong, N. Y.....	50 00
Total.....			\$1,014 08

☞ Members coming to Synod will all meet at the First R. P. church, on the east side of Grand street, between First and Second streets, where a committee will be in attendance Tuesday afternoon and Wednesday morning, to assign them their places of abode.

Members coming on the N. Y. & Erie Road will pass up First street to Grand street. Those coming by Hudson River Road or steamers, will pass up Second street to Grand.

J. W. M'CULLOUGH,
Ch. Com. of Arrangement

☞ The arrangement for half fare tickets with the N. Y. & E. R. R., we learn from Mr. Miller, applies to the entire consolidated line, so that members of Synod who pay full fare from Cincinnati, Ohio, Meadville, Pa., or any other point on the line, will be returned free.

The Pennsylvania R. R., we learn from Mr. Brown, has agreed to return free delegates to Synod who paid full fare going.

☞ Two pages of the article signed S., in our last number, were not forwarded. This will account for the lack of connection toward the close.

☞ Money received will be credited in July and August numbers.

☞ \$850 credited to 1st church, Philadelphia, for Church Extension, should be \$150.

☞ A competent Teacher who desires a *permanent* situation, can hear of a good opening by addressing Jno. Elliott, Jr., Elizabeth, Allegheny Co., Pa.

T H E

Reformed Presbyterian and Covenanters.

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NATIONAL REFORM.

It is said that in the time of the early reformation from popery, a certain curate, in reading to his congregation from the Evangel, the account of the miracle of the loaves and fishes, read, "And they that did eat of the loaves were about five hundred men;" when the precen-tor, who stood on a platform before the pulpit, modestly turned round and whispered up to him, "It's five *thousand*." "Whist! whist!" said the cautious curate, "we will never get the people to believe this."

This incident recurred to our mind when reflecting upon the pains taken by members of our church, in these days when national reform is being agitated—when amendments to our Federal constitution are being proposed, to assure everybody that there is not the slightest grounds for alarm, for we do most cordially disavow and disclaim any such thing as an "establishment of religion," or a "union of church and state." Now it is true enough, that we don't want a "union" of the church, our own, or any other, with this or any of the nations of the old world, as presently constituted. We don't wish an "establishment" of our own or any other creed, or confession, by this nation or any of the civil organizations of the old world. But after all this, I submit it to you, Messrs. Editors, and to an enlightened, evangelical Christendom, if this be fair dealing with the world, or faithful to our God, as we profess to be witnesses for the *whole truth*. If Covenanters are free to throw in such a broad disclaimer as this, without any qualification or explanation, then either our ground is shifting, the church is drifting, or we never understood our principles. For verily we had been used to think that we *do* want a "union of church and state," that we *do* want an "establishment of religion." Let none suppose here that we want church and state to be blended, or that we wish, as popery, to claim for the church the control and management of civil offices, or that we wish, as in many nominally Protestant countries, an Erastian control, supervision and management of ecclesiastical offices by the state. We are second to none in repudiating all

such unscriptural relations between the church and the state. But while we cannot allow either to be merged into the other, yet we think there is a relation in which they should stand, each to the other, that has not been hinted at in any of the proposed reforms which have yet been offered to the public.

Now the time is in the future when the reform proposed shall be granted, after pretty hard battling with infidelity, no doubt; then (if the silence above hinted ~~at~~ be persisted in) it may prove an entering wedge to divide the Covenanter Church; for we doubt not many will think the way then clear for them to identify and incorporate with the nation. Well, they may do so, and it may be their duty so to do; but they will be no longer Covenanters. As our ideas on intricate subjects are not very mature, we do not say whether there is enough asked for at the present or not. All that we mean is, that it is calculated to mislead people, both in the church and out of the church, to disavow an "establishment of religion, &c., &c."

It is not any use to tell us here that Paul set us the example of catching people by guile. It did not much hasten the promised seed, all the guileful ways that Sarai, Abram's wife, took, as recorded in Genesis 16: 2. It might be policy in the witnesses to leave a part of the truth untold, if there was no such a thing as a God of providence, one in whose hand are the hearts of all flesh, and as the rivers of water, who turns them whithersoever he pleases. We should remember that "God is our refuge and our strength," that in "God's assembly God doth stand, and judgeth gods among." That as this glorious personage represented his church and cause, long ago in the court of kings of Persia, so he still has his Michael in the congress of our own land and in the parliaments of the old world, infidel and despot, though they be, overruling and controlling all their deliberations. See how his providence condescended to give nutritious qualities to the food which Daniel and his followers chose to diet themselves upon, when they could not defile themselves with the "portion of the king's meat." God says to his church, "I will fill thy mouth abundantly, do thou it open wide." Gideon's three hundred men that lapped, were quite enough for God to grant deliverance to Israel by their hands. "If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you."

Well, no doubt some will be ready to say now, define your position, and we candidly concede that this is no easy task. Still, we know there is a position which the true Covenanter must take, far in advance of anything which has yet been asked. For a moment's reflection will convince any one that there will thousands subscribe to the amendments now asked, with which a Reformed Presbyterian may not fellowship or identify, or concede their eligibility to office.

To make us sure we are right in this, we have only to turn to our "Solemn League and Covenant," (which is still binding until all its ends be accomplished), second paragraph, "That we shall in like manner, without respect of persons, endeavor the extirpation of popery, prelacy, superstition, heresy, schism, profaneness, and whatso-

ever shall be found to be contrary to sound doctrine and the power of godliness, lest we partake in other men's sins; and thereby be in danger to receive of their plagues, &c."

This much, then, is easily gathered from our standards, supreme and subordinate, that the church and the state are God's two grand cardinal ordinances, the two "Sons of oil," a scriptural magistracy and a gospel ministry; which, while perfectly distinct, each acting in its own proper sphere, neither interfering in the other's line of duty, must nevertheless be co-ordinates, be united together, and strengthen each other's hands in advancing the cause of Christ in the world.

There can then be no doubt, that the state being a moral person, owes it to herself, to the church, and to Jesus Christ, the head of all things, to make a public national profession of the faith as it is in Christ Jesus—in her civil capacity, to "kiss the Son." She is bound to incorporate by all means, into that instrument which gives her an organic national existence, an acknowledgment of the doctrines of the cross, the religion of the Lord Jesus Christ, since it is by him that kings reign and princes decree justice; and especially as it is his awful verdict, "These mine enemies that would not that I should reign over them, bring hither and slay before my face." The nation or the state, we say, is then bound publicly to avow, acknowledge and assert the leading truths, the cardinal and fundamental doctrines of Christianity, and thus tacitly, if not explicitly, to abjure all those heresies which, up to this time, have grown out like so many fungous excrescences upon what has time and again claimed to be the church of Christ.

Allow me then to throw out of the quarry, the rough block of scriptural government, which some finished chisel shall take and make presentable to an orthodox community.

1st. Then in its constitution must be asserted the doctrine of a Trinity in Unity.

2d. The cardinal doctrine of the Headship of the Lord Jesus Christ in mediatory character over all persons and things; over men in their every relation in life, and all those doctrines which ramify and branch out therefrom, in their various relations and applications.

3d. In this constitution the scriptural truths must be asserted, which will solemnly abjure and repudiate infidelity, popery, paganism, Mohammedanism, Mormonism, Deism, Judaism, Unitarianism, Universalism, Arianism, Socinianism, Quakerism, Rationalism, Swedenborgianism and Arminianism, with every species of secret societies.

Now perhaps some may think I have not been sufficiently specific. To such I say, I have mentioned the more general forms of heresy which have pestered and poisoned the church and cursed the world. To those who may think that I have been too proscriptive, I just say that I have not written down an *ism* on principle, except the second, but what I regard as fundamental.

We grant there are many Bible truths of which a person may be ignorant, or even deny, and yet be sound. But then again, there are other truths of which a man being ignorant or denying them, salvation for him is impossible in God's way. Of this latter kind are all those doctrines mentioned, if we would except the second, as we said before.

We are well aware of the hue and cry that will be raised against such a sweeping denunciation of Arminianism ; but we cannot, we do not say anything else. We very cheerfully grant, that among great Arminian families there are thousands of amiable, moral, honest, kind, obliging men and women. Then on the other hand again, must not speak deceitfully for God. For we assert, that when the vicarious, substitutionary and definite nature of the atonement is denied, the whole thing is made of none effect. Christ's righteousness imputed to us for our justification, is in this system ignored in toto ; which ought to be the grand foundation of our salvation. That man who is credited on all hands to be the greatest man that ever belonged to a family, sneered at the idea, and called it "imputed nonsense." The essential doctrine has never been known, in a solitary instance, to be preached from an Arminian pulpit. We repeat it then : that an atonement which is general and indefinite (if there be a hell and anybody in it), is no atonement at all. That there may be people in the churches who hold a sounder creed than their exhibited principles, what we have nothing to do with ; they should not be there, and they have no very definite notion of their errors, or they would not be there. We know these speak of Christ's merits, but this with their own unmeaning term. For if there was not covenant compact between the Father and the Son, Christ agreeing to die for us, and to save the church then that we would bring into union with such a state as that must be one who will write out in her Confession of Faith a precise digest of the doctrines and principles hinted at above, with others necessarily involved in the system ; and this form of sound words must be present to the state, to give *her* civil sanction to it. Not because the church needs this ; but because the state owes it to herself in her civil capacity to endorse the church's creed, and so make it her own and then in her proper place, so far as is competent to her, to see that these principles be lived up to, and carried out in the whole administration of government ; and this is what we call an "establishment religion," and a "union of church and state."

And here the papist and infidel will turn round with an exultant sneer, and say, "You will never get such a government as this." We say to these, and to all who sympathize with them, or are bewitched by their sorceries, if we don't, we can just stand aloof as heretofore. But then *we will* get such a government as this. God has promised in the 49th, 60th and 65th chapters of Isaiah ; also in the 72d Psalm and the 20th chapter of Revelation. And as God has been faithful to his promise up to the present time, we have some reason to conclude that he will be faithful to the fulfilment of the promise, yet in the future.

But how is it possible that such a state of things can ever obtain, and men have such liberty of conscience as is the inalienable birthright of all ?

We have just to settle things according to God's ordination, and leave results to him.

We, in the first place, assume, what no intelligent Bible reader

deny, that the civil magistrate, when set up as he ought to be, the "minister of God to men for good." "He that ruleth over men, being just, ruling in the fear of God. Being as the light of the morning, when the sun shineth, even a morning without clouds; as the tender grass springing out of the earth, by clear shining after rain." See also Deuteronomy 17:18-20. We say such an one is appointed by God, keeper of both tables of the law. He is, in his place (as the church is in hers), to see the penalty faithfully executed for every infraction of the law, for every command of the first table especially. And here we may as well say, that no man can prove, but that the sanctions and penalty, of every command in the moral laws of the unchangeable Jehovah, remain in as full force to this day, as ever they did. We would like to see the man who can prove to the contrary. It will, then, be the magistrate's rightful province to suppress vice and wickedness of every kind, to encourage morality and good order in society, and to further, in every way competent to him, the interests of true religion; in a word, to use his coercive power in suppressing every such baneful heresy as we have named above.

By many who oppose the ground we take, this principle is virtually conceded. For in all tolerably well regulated commonwealths, some degrees of Sabbath-breaking and blasphemy are punishable by the civil magistrate; and who can show us why the magistrate should not as well take cognizance of idolatry and atheism? They are just all alike destructive to the peace and well-being of society, as breakers of the second table. It will, then, be within the province of the rightly constituted magistrate, to prohibit the Chinaman from worshipping his idols in San Francisco, the popish priest from celebrating his mass; and as he would avoid inviting the judgments of God upon the land (for all these are procurative of divine judgments), in agreeableness with law and statute, he must not tolerate the ministers or teachers of the above named heresies, to spread their God-dishonoring and soul-ruining doctrines. It is asked, how, or by what means is he to restrain these? We say, peaceably and mildly as long as he can, but he must use his coercive power just till he succeeds in restraining the propagation of these pestilent doctrines. And here let it be observed, we force no man's conscience; they are free to believe what they choose, and we don't press them to worship, only where they can go voluntarily, but claim to prohibit them from preaching, or teaching, doctrines subversive of the grace of God, or we may as well use the language of Scripture and say, "damnable heresies."

But then it is thought to be the very acme of profound wisdom, not to say common sense, that every man has a right to worship God according to the dictates of his own conscience. We just reply to this in a word, all rights must come from God. God never gave man any such right. Can God give man a right to believe and practice upon a system of doctrine contrary to his will revealed in his word; or, in other words, subversive of the grace of God, and ruining to the precious and immortal soul?

It is pitiable to hear Protestants, and Presbyterians, too, throw in their caveat here, and say, who is to be the judge? The irrelevancy

of this plea consists in a fallacy that is but too general, viz., that religion is merely an opinionative thing, that one man has just as good a right to his opinion as another. Is it so, that the devotees of Juggernaut have as good a right to immolate themselves, that the Catholic priest has just as good a right to mumble over his mass service, as the true worshipper of God has to the scriptural way? There is a *certainty* in divine truth, just as there is in mathematics; for as 3 times 3 are neither 8 nor 10, but just 9, so there is one certain way of truth, which is to be known by the teaching of the Spirit, comparing scripture with scripture. Yes, strange as it may seem to many, God's magistrate who "beareth not the sword in vain," may not allow the Arian or Socinian to propagate their tenets, as they fear their God. And if all "this be marvellous in your eyes, should it therefore be marvellous in my eyes, saith the Lord God." We know that it is sagely remarked by some, that the fundamental object of civil government is the maintenance of civil order, and the defence of the public liberties. Now, it is impossible that either of these can be secured, when men studiously divorce religion from civil affairs. After the glory of God, this is just the end at which we aim, in having the state acknowledge the doctrines of the cross.

But we are referred, by some, to the happy and prosperous state of the country—how smoothly the wheels of the political machinery run, when the government, in its every department—legislative, judicial and executive—is administered by men of every religious creed, and men of no creed—infidels, papists, and every other shade of heresy down to the rank atheist—by men addicted to every species of vice and debauch. Well, we grant that, in despite of all these things, God, in his providence, has given a great degree of prosperity to the nation, in its every department—in agriculture, commerce, mechanics, scientific research, and the various internal improvements, &c., &c. All these things are permitted to be so, under the auspices of the reigning Mediator, out of regard to his church, and because he cannot afford, at this late day, when he is preparing the world so rapidly for the millennium, to let things run into that chaotic state which would be the legitimate fruits and outgrowth of such a state of things. And yet, there lies a substratum, or undercurrent, beneath the surface of things, less noticeable by a superficial observer. Who can tell the sum total of the crimes and casualties which take place weekly in our land? How many murders, and robberies, and suicides, and terrible calamities by fire and flood, occur, every few days, in all parts of the land, together with the thousands of nameless and shameless crimes, perpetrated both in squalid poverty as well as by the higher classes, especially about our large cities. What a mountain of misery and crime all these would make, not to speak of the terrible civil war which God recently brought upon the land, to avenge the sin of oppression, and by which slavery was broken up, being far more than even Abraham Lincoln ever intended when the war was inaugurated, in which war countless thousands of lives were sacrificed, and three times as many more left to mourn in bitter silence, for many a month to shed the salt, salt tear, and over and above, the nation sunk in billions of debt,

which it will take posterity to liquidate. These are some of the evil consequences of a godless constitution and an unrighteous administration.

Two things we cannot fail to notice here, respecting the character of those chosen to fill places of power and trust in the government. They are always a sure index to the character of their constituents, and are a practical comment of that clause in the constitution, "No religious test shall be required," &c. This is thought to be an exceedingly wise provision, and these are its legitimate fruits.

Second, we observe that the laws and constitution of a nation always educate the popular mind. It is so in all countries, and is remarkably so in our own. To be sure, the people first make the constitution, and it is the very photograph of the popular mind; and then the constitution moulds the popular mind after itself. 'Tis strange to see how that instrument is lauded and worshipped by all; indeed, many have no other God. With the outgoing and incoming Presidents, it was the beginning, middle and end of their speeches testifying their devotion to the constitution. And here I would remark that really the South outdid the North in their devotion to that instrument, for, had the North faithfully carried out all the nefarious provisions of that instrument, according to covenant compact, there would have been no war. But men in the North defied and set at naught some of its provisions, and the result was, the bombardment of Fort Sumter.

Before we close here, we beg leave to refer the reader, as a proof of the soundness of our views of the magistrate's province and power in religious matters, to the Westminster Confession of Faith, chapter on Magistracy, and also the duties required and sins forbidden in the second commandment; we mean the *scriptures* appended to these places; or if you prefer it, just turn to the 14th chapter of Deuteronomy, and read it carefully. Let not our judgment be regulated by our ill regulated feelings and perverted judgment, but by the word of God.

'Tis passing strange that men who subscribe to a creed, in the main orthodox, and who, two or three times a year, sit down around the sacramental table and pledge their fealty to the Lord Jesus Christ, should so stumble at religion being brought to bear upon civil things. We have heard such men declare, carelessly, "the constitution is as good as I want it to be," and, indeed, throw water upon every attempt to amend it, while others, far below them in the scale of orthodoxy, are cheerfully doing what they can for at least some amendments. They remind us of certain who cried out, long ago, "We have no king but Cæsar," or, "Great is Diana of the Ephesians," or, "What city is like unto this city?" Do they not remember that God has said, "Righteousness exalteth a nation, but sin is a reproach to any people?" "The nation and kingdom that will not serve thee (Christ mystical), shall perish; yea, all those nations shall be utterly wasted." "The wicked shall be turned into hell, and all the nations that forget God."

Turn to the 44th chapter of Jeremiah, and read to the end of the book, and see how the want of a religious element was the element of decay in all those nations mentioned in those consecutive chapters.

So of Tyre, so of Nineveh, so of the Grecian, so of the Medo-Per-
sian kingdoms, and so will it yet be of the great Roman empire, with
the great iron teeth; and so will it be, too, with these United States,
unless they become the subject of such a thorough and radical reform
as the vast majority of the nation would at present scout and sneer at,
and those not merely the infidels, but many of the religious—a reform
which neither Lincoln nor Grant even ever dreamed of.

And now is it not passing strange, the hostility with which the
masses regard an acknowledgment of the Christian religion by the
government of the United States? Do they not know that it is only,
and entirely, for the sake of the church, that civil government is
needed in this world—that if it was not for the church we would have
no civil government, for the good reason that the civil government
exists only as subsidiary to the church? That it is because the build-
ing of mercy must needs be erected, sons and daughters brought into
the world and ripened for glory—that while this is going on their
bodies must be provided for, and to this end law and order must ob-
tain, agriculture and commerce, arts and sciences must be made to
flourish—in a word, the whole busy world must be made to revolve
round the church as a great centre. And wherein civil government
fails to advance the interests of the church of Christ, either immedi-
ately or remotely, it is entirely useless—it is entirely worthless—be-
cause the church of Christ is the most important, grand and glorious
object in the universe of God. In the grand empyrean above, where
the praises and hallelujas from the great general assembly of worship-
pers shall surge up around the throne of the Eternal, the church of
Jesus Christ will occupy the interior circle, while angels, and whatever
other intelligences there may be, will occupy exterior circles around
the throne.

If, then, these things be true, is it not unreasonable, as well as sin-
ful, to charge upon the magistrate who would thus authoritatively, and
by coercive means, root out every form of idolatry, and forbid the
teaching of gross heresies, persecution? Does the caviller not know
that the true definition of persecution is tribulation, suffered for *right-
eousness' sake only*—very respectable lexicographers to the contrary
notwithstanding. Read such scriptures as 2d Kings 18:4, or 2d
Chronicles 34:33, compared with Acts 22:4, or 1st Timothy 1:18.
Carry out this principle. It would be persecution for the magistrate
to interfere with the perjurer, blasphemer, gross Sabbath-breaker, or
the man who burns his children in the fire to Moloch. If *conscience*
is so sacred, the magistrate should not interfere with any of these.

J. D.

SELECTED.

A REVIEW OF THE MISSIONARY WORK OF FIFTY YEARS.

FIFTY years ago, the American Board was convened in the Philo-
sophical Chamber of Yale College, fourteen venerable men having an-
swered to their names. It was the day of small things. The Prudentia

Committee were grateful for the privilege of reporting an income of \$35,427 (thirty per cent. beyond the largest sum received before that time), and of announcing the commencement of their fourth mission among the Choctaws, the first tree having been felled at Eliot less than a month before. With still livelier joy they dwelt upon the fact that the first fruits of their Cherokee mission, and indeed, of all their missions, had just been gathered into the household of faith.

The Prudential Committee of to-day would recognize, and they would ask the missionary convocation to recognize, with reverent and humble thankfulness, the good hand of our God upon us during these fifty years. The income reported now is fifteen times larger than that of 1818. Instead of a single church, with five Indian and four African converts, we now have more than two hundred churches, with a registered membership from the beginning of more than seventy thousand, of whom a long and bright procession has crossed the flood, and passed within the veil. Fifty years ago there was no native agency; now there are one hundred native pastors, nearly three hundred other preachers, and nearly six hundred additional helpers. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

But there are other thoughts, which none the less belong to the place and the hour. Some of these have become a burden too heavy for the committee to bear alone; hence they are laid, here and now, at your feet.

1. Within these fifty years, twelve hundred millions of our fellow-men have gone down to the grave, from the various mission fields, ignorant of the gospel of Christ. Twenty-four millions, every year, have reached the extremest edge of that plane on which their probation had been spent, and then dropped into an abyss, the depth whereof, and the blackness whereof, no friendly warning had disclosed. At the very last moment, in the very act of closing their eyes on earthly scenes, each of them might have said, "No man careth for my soul."

2. During these fifty years, the Holy One of Israel has had before him, day and night, all the crimes and all the woes of heathenism. Let us suppose ourselves to be standing on some mountaintop in Hindostan, clothed with the power of looking directly into every house and every heart. Outward things not only, but secret things, are open to us. The chambers of imagery are unbarred; and we see, in their very birth, the desires, the cravings, the insatiate passion, the stealthy and malignant schemings, which cannot face the light of the sun. The bare thought is sickening, insupportable. He, then, whose feet are on every hill-top, and in every valley, whose eyes are as a flame of fire,—what must it be for him to see, from his home of infinite purity, the ceaseless unfoldings of a depravity, which ages of unchecked sinning have only served to deepen and widen and intensify!

3. During all these years our Saviour has been waiting to see of the travail of his soul and be satisfied. The sorrows which he bore in the garden, for us and for the world—who can fathom them? That bitter cry, pressed from his heart of hearts, as he hung upon the cross

—who knows its import? *But he knows it all.* And now the fruit thereof he longs to see. Ages before his coming it was said, “he shall divide the spoil with the strong.” But *when* shall it be? Eighteen centuries have come and gone since his death; but where is the mustering—the full, joyous, decisive mustering of his friends? His foes, like the leaves of the forest for multitude, are bold and defiant. And he, our Great Captain, with his matchless skill and his priceless rewards, is waiting to lead us to victory. How long shall he wait? Ye that bear his name—ye that have been ransomed and sealed for this very service—tell us how long shall he wait?

4. During all these fifty years God has been opening the world to the gospel of his Son. Prior to 1813, the Hindoos were virtually beyond the reach of Christian effort. And even then, though the British Parliament had made them accessible, as Mr. J. C. Marshman has said, “to the cottons of England and the truth of the Bible,” that old monopoly that held the mastery of the land, yielded tardily, grudgingly. In 1823, the freedom of the press was struck down; and long afterward the presence of missionaries was deemed a nuisance. But the hand of the Lord was too strong for their “Honorable Company;” hence it was forced to surrender point after point, till at length the word went forth, “Weighed, Wanting, Finished.” In these last years one of the noblest of Christian men has held the vice regal sceptre; and “all the words of this life” are preached as freely on the Ganges as on the Thames.

God, moreover, has used the same company of traders for the uplifting of the gates both of the nearest and the farthest Orient. True, they meant not so; nor was it in their hearts to think so. In the one case it was the safety of India, in the other, it was the profit of the opium trade, which they sought. But God meant it. Hence the land of Islam and the land of Sinim are now receiving the bread of life. And these are but “parts of his ways!”—*Dr. Treat.*

THE GLORY OF THE CHURCH.

THE church, in all ages, has been the symbol of God's greatest glory on earth. Of Mount Zion, the visible centre of the Hebrew church, it is said: “Beautiful for situation, the joy of the whole earth, is Mount Zion.” “The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God!” The glory of that church, very much of which was material, was intended to be a type of the greater and more spiritual glory of the Christian church. Hence of the second temple at Jerusalem it was predicted: “The glory of this latter house shall be greater than of the former.” In point of material splendor, it was vastly inferior to the first temple; but in its historic glory, the second temple possessed a grandeur and a sublimity of which the first could never boast; for the voice of Jesus resounded in its courts, and the feet of Jesus paced its halls. But not this alone: God invested the second temple with a greater glory than the first, because he chose it as the birthplace of his

New Testament church, the inauguration of which, on the day of Pentecost, belted Jerusalem with a brighter halo of glory than ever before encompassed that renowned city. "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Now was fulfilled the prediction of the evangelical prophet, who, looking down the vista of seven long centuries, had said to the church of the latter-day glory: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." That was the church of which Jesus had said: "Thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it." That was pre-eminently "the church of the living God, the pillar and ground of the truth." That was the church which Jesus loved as his own bride—"the King's daughter, all glorious within"—"and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, nor wrinkle, or any such thing; but that it should be holy and without blemish."

She has a grand mission. Her field is the world. "Ye have not chosen me," says Jesus, "but I have chosen you and ordained you, that ye should go and bring forth fruit." "Ye are the salt of the earth." "Ye are the light of the world." The law of progression is not more certainly or more deeply stamped upon nature than upon God's moral kingdom, of which the church is at once the living representative and exponent. Her God-appointed mission is to enlarge the place of her tent, . . . to lengthen her cords and strengthen her stakes." Her mission is to send her troops and push her victories into regions hitherto impregnable; to build new churches, and enlarge and otherwise improve old ones; to undertake bold enterprises and accomplish them; to pour her money like water into the treasury of the Lord, that it may issue in healing streams all over the land and world: her mission is to throw the spell of her God-given power over every man and woman and child, and subjugate them all to Jesus; to go on preaching, and praying, and singing, and giving, and rejoicing, and doing, and daring, and suffering, till all along her marshalled ranks there shall sound out the thundering acclamation: "Alleluia! for the Lord God omnipotent reigneth." For "the kingdoms of this world are become the kingdoms of our Lord and his Christ." Is there no glory in such a mission and in such achievements? Oh! compared with this, the ensanguined chariot of the conqueror pauses: compared with this, the sceptre falls from the imperial grasp, and the blossom withers even in the patriot's garland!

It is glory to which we are yet to be brought after death. That glory will be both subjective and objective. It will be a personal glory and a surrounding glory. The personal glory of the saints in heaven will be the glory of a spotless spirit, washed in the blood of Jesus to a

perfect purity—purity unstained and forever stainless; and of the resurrected body, fashioned like unto the glorified body of our Lord Jesus Christ. That will be the glory of which the apostle speaks when he says: “I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us”—not simply to us, but revealed in us and radiated from us. In addition to this, there will be a circumambient glory—a glory outside of us, a surrounding glory blazing in upon us from above and beneath, from the right hand and from the left. That will be the glory of a God-built city, and of Christ’s prepared mansions—the glory of beatific sights and ravishing sounds; the glory of jewelled walls and golden streets; the glory of white-robed companions and angelic attendants; the glory of waving palms and gem-studded crowns. But the centre and source of all this glory will be the glory of unveiled Godhead. St. John, after having described the great city, the holy Jerusalem, gives the finishing touch to his sublime portraiture by saying: “And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof.” Tradition tells us that the glory of the idolatrous temple of Diana was so dazzling that the doorkeeper said always to those who entered: “Take heed to your eyes.” But the glory to which the sufferings of Jesus will at last exalt the believer is a glory infinitely brighter and more intense than all conceivable possible glory of earth; and yet our eyes in the heavenly state will be strong enough to gaze upon that surrounding glory forever and ever.—*Methodist.*

ONE ROOT OF DRUNKENNESS.

BY REV. THEO. L. CUYLER.

TEN years ago, slavery seemed to be deeply rooted for a century; intemperance and the liquor traffic apparently “trembled to their fall.” To-day slavery is in its death-throes; but drunkenness and the drinking customs have gained a new lease of existence. One upas reels under the axe of liberty; the other upas strikes its diabolical roots deeper every hour.

Drunkenness has several roots; and one of them is acquiring a prodigious hold among the most respectable classes in the community. To get some idea of the extent of this new danger, one has but to run his eye over the public journals, and see the portentous advertisement of popular “tonics,” and “bitters,” and “invigorators.” To each of these is attached a formidable list of recommendations; and the scribes who prepare them for the press do not hesitate about garnishing the list with a copious supply of “Revs.” and “M. Ds.” Nearly all these boasted invigorators have their basis in alcohol. One of them—widely placarded on dead walls—is only a bedevilled Santa Cruz rum; another is Holland gin under a thin disguise. These alcoholic compounds are popular. Many a man who would blush to be seen taking his dram at the bar, or even ordering a demijohn of liquor from a grocer, does

not scruple to throw off his morning draught of "the ardent" when the bottle bears the alluring label of "tonic invigorator." Even a pledged abstainer may become a habitual drinker of alcoholic stimulant—all the while telling his troubled conscience, "Oh! it is only a medicine."

A large proportion of these alcoholic beverages—now hawked under the seductive names of tonics and health-restorers—are roundly condemned by judicious physicians as devices of the devil. We may be thought rather radical, but after twenty years of observation we have learned to fight shy of *alcoholic medicines*. A wise physician will occasionally use brandy or other alcoholic drink to save life; but we hold, too, that his wisdom will dictate to him *never* to use it when any other remedy will answer the purpose. How does he know but that he may be unconsciously feeding an appetite or creating an appetite that may yet enslave his patient? One of the most eminent civilians in our land, whom strong drink has destroyed, fell into fatal intemperance under a medical prescription. After a severe illness, he was recommended to use port wine as a daily tonic. His new ally became his conqueror. Though he was never known to reel in his gait, or to babble in his speech, he was yet a confirmed slave to the drink which slowly consumed his vitals and laid him at last in the grave of the suicide. Lord Macaulay has indicated the secret of the Younger Pitt's enslavement to the bottle by telling us that port wine was administered to him freely in early youth *as a medicine*.

In this country of ours, alcoholic "medicines" are vastly more perilous, from the notorious fact that our popular liquors are adulterated freely with the most deleterious drugs. The traffickers in strong drinks can only realize their enormous profits by the most unscrupulous use of such ingredients as logwood, ratany root, and vitriol. As if alcohol itself were not a sufficiently subtle poison, these dealers in *death by measure* do not scruple to mingle other poisons in the circean cup. A skilful physician tells us that he never yet found a single pint of port wine in New York that would bear analysis. In fact, there is more port wine brought to *America alone*, than is exported from the harbor of Oporto, in Portugal, every year! The adulteration of our ordinary alcoholic drinks is notorious. Add to this the influence of climate in America, and the national tendency to excess in everything, and you may understand why the bottle fills more graves, in proportion to its use, than in any other country on the globe. To-day there is an alarming danger that we drift back to the prevailing drunkenness of fifty years ago; and one of the pregnant roots of the peril is found in the medicinal use of strong drinks.

Earnestly do we caution those who undertake to be their own doctors, and make out their own prescriptions. When we see a man measuring out his habitual glass of bourbon or port, or some other alcoholic *medicine*, we see, in imagination, the Devil, with tape in hand, already taking that man's measure for a toper's grave. Self-doctoring with alcoholics is like gambling; is a man ready to *stop* when he is half way down the precipice? The teaspoonful insensibly grows to a tablespoon; the wine glass increases to the tumbler, and the tumbler,

to the demijohn. To keep up the normal effect of the stimulant, its quantity must be increased, and the sipper of to-day becomes the tippler of to-morrow, with the bloodshot eye already looking out for his drunkard's grave.

We may be pronounced "ultra," but we take the firm ground that alcohol has killed an hundred where it has cured one, and it should be let alone, except in rare and extraordinary emergencies. By alcohol we mean *every drink that intoxicates*. The healthiest are those who touch it the least. Glorious old Lyman Beecher, and Professor Silliman, at three score and ten, are the fruits which the tree of teetotalism produces. What professional men are bearing a severer nervous strain than Henry Ward Beecher or John B. Gough? Would they do their herculean work better with a "tonic" before every meal, and a "night-cap" before every night's restoring slumber? My own experience is briefly this: I have preached *every Sabbath*, when in America, for fifteen years, and I never drank a bottle of intoxicating liquor in my life. Rather than rely on alcoholic tonics to sustain the pressure of labor, I would quit the ministry. God has no need of ministers who need a dram.

MISTAKES OF GOOD MEN.

BY LOUIS TAPPAN.

A. is a manufacturer, a praying godly man, whose praise has been in all the churches, on account of his liberality to every good cause. Accompanying a donation to the missionary cause, he wrote, "I did intend to do more the past year for the cause, but the investment I made in a factory wholly deprived me of the means. I have recently lost five times more in one year than I have ever given to a cause that has ever been dear to me; one that called forth my prayers and exertions, and which I always intended to aid more liberally. My means are now gone that might have been saved." Perhaps this brother, in that instance at least, invested in that factory more than he should have done in proportion to his contributions to benevolent objects.

B. was a deacon in an orthodox church. He gave annually more than any other person in the city where he resided, and gave it freely when called upon. He lived in affluence, and at his death left a large part of his estate to his eldest son, who was a deacon in an unevangelical church. This son expended the money for the propagation of sentiments his father considered as erroneous and hurtful, and never contributed any portion of the property he inherited from his evangelical father for the support of evangelical views. At his decease, the property largely increased, and amounting to upward of half a million of dollars, fell into the hands of an only son, who, it is believed, never embraced either the sentiments of his grandfather or father, and who, so far as is known, never made any effort to divest himself of his great incumbrance.

C. was a member of an evangelical church. By prudence, economy and thrift he acquired a large property, giving very sparingly to any charitable object. His children were brought up with the expectation

of inheriting fifty thousand dollars each, at the decease of their father. This anticipation was great injury to them, benumbed their activity in business and professional life, and prevented their usefulness. One of them, in mature life, said: "The knowledge that I had from a child, that I was heir to what I considered a large sum, made me indifferent to study and business, and well-nigh ruined me."

D. was a merchant and president of a bank. He was a plain, industrious, saving, unostentatious man, giving sparingly, adding daily to his property. At an advanced age he passed off, after a few days' illness, leaving, as is supposed, a million of dollars, the bulk of it to his family.

E. was a merchant in New York; had a city residence, a country-seat, and kept a carriage. A member of the same church, appointed to solicit money in aid of Foreign Missions, found this aged man, on an inclement day, superintending the erection of eight or ten stores, and stated his object, in the hope of obtaining a large donation to the cause. The old man said he had for years contributed to it, as he thought it was worthy of support, and he was quite willing to give the accustomed sum again—ten dollars. He was remonstrated with; urgent appeals were made to him; he appeared to be moved, and the next day sent his check for twenty-five dollars, as his part for the conversion of the world. A few days afterward he was seized with illness, contracted while superintending the erection of that block of stores, and soon died, leaving nine hundred thousand dollars to his children, who had already acquired a sufficiency.

F., a broker and an elder in the church, was noted for parsimony. After one of the severest snow storms ever known in the city, a committee appointed to solicit aid for the suffering poor, called on him. He said, "I must do something; please to call to-morrow." They called. The old man took them out on the sidewalk, looked at the sky and the vane, and said, "The wind has changed; I guess they can stand it," and left them. He died not long after, leaving upwards of a million of dollars, chiefly to his son. Does not the word of God say to such, "Thou fool!"

G. was a mechanic; coverted while a single man; belonged to a free church; was seen to put a ten dollar bill into the contribution-box at a monthly concert. On being asked how much he could contribute annually for public worship and Christian benevolence, he answered, "I think I can hammer out about a thousand dollars a year." He was successful in business, and before many years had elapsed had given thirty-five thousand dollars in aid of one Christian enterprise.

H. was a cashier of a bank. For a long series of years he and his wife *economized to do good*. Their donations, though never large, were constant. In a letter to an inquirer, who asked him if he did not give too much to the missionary cause, he wrote, "All we have has been freely bestowed on us by our gracious Father, and why should we withhold? The blessed gospel of the Son of God has filled our habitation and our hearts with joy, and why should we not desire earnestly to bestow the same blessing on the poor slaves of the world and of sin? We are our own executors; we wish to see the good done while we live;

it will pay a larger interest than any trust company, and we don't want to leave a bone of contention between our heirs and the gospel of Christ."

J. was a merchant; was unsuccessful in several attempts to acquire property. Being converted, he resolved on giving liberally, as the Lord prospered him, should he acquire property. He was successful, and was faithful to his promise. When Christians in the same line of business gave according to the prevailing standard, J. gave five or ten times more than they did. It occasioned surprise, and a feeling akin to anger on the part of some whose charities were thus eclipsed; but it provoked most of his fellow-Christians to good works. One of them said afterward, "I soon found I could give much more than I had done; formerly I gave fifty dollars, and now I can give five hundred to the same object. J. provoked us somewhat at first; but I must say his example produced a revolution among church-members, who now give ten times as much as they used to do to the treasury of the Lord."

K. was a dealer in real estate, and engaged in milling. He had a large heart, and lived to do good. He expended a large amount of property to promote good objects, and, while attempting to recover from embarrassment, suddenly died, leaving a wife and several children in almost destitute circumstances. In a short time after his decease, a relative of the family bequeathed a large sum to the eldest child, who married a prosperous man. The daughter left a happy home and affluent friends, to be a missionary in a foreign land. How faithfully was the scripture fulfilled as it respects this family, "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." And will not the divine promise be fulfilled in respect to all *good stewards*? "For if ye do these things, ye shall never fail; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

THE CHRISTIAN IN THE WORLD.

BY THE REV. JOHN KER, GLASGOW, SCOTLAND.

THERE are some who have thought that we would be more pure and Christian if we were to withdraw from the activity of life to the solitude of the cell or desert. Such a withdrawal must always be impossible for the mass of men, and it is in direct opposition to the example of Christ, and to the spirit of his gospel. The Lord Jesus Christ mingled with men all through his own life, and touched them in every relation of theirs. The world is his world, and it is open in its entire breadth to those who belong to him. When men were converted by the preaching of his apostles, they were not required to give up any occupation. If they were found idle they were set to work, and commanded "to be quiet, and mind their own business," to be "diligent in business, fervent in spirit, serving the Lord." If the apostles were called from their first employment, it was not because it was derogatory to their character as Christians, but that they might give undivided labor in another sphere. The great Apostle of the Gentiles did not think his office suffered when he wrought at his trade of tent-

maker, and, what shall we say? was not labor consecrated by the Son of God himself? It is written not only, "Is not this the carpenter's son?" but, "Is not this the carpenter, the son of Mary?" He who is our divine Master, was, in this, also, among us "as one that serveth," and put his hand to the world's work, that he might ennoble all true labor.

The gospel, then, does not withdraw men from the world, with any affectation of refinement or superhuman purity. It belongs to man, and reckons nothing that is man's, alien to it. Whatever is open to men that is just and right in business is open to Christians; and they are to give themselves to it, not in any half-hearted way. They are not to be spectators or dreamers, but workers. Whatever their hands find to do, they are to do it with their might. So far the *gospel of labor* preached in our day is only a fragment broken from Christianity. Christ preached it to his followers, but added this prayer, "that they should be kept from all the evil."

The gospel asks this of its friends, that all their business should be directed to a true end. Other men may turn their work to ends that are merely personal. They labor for the meat that perishes. Every Christian, whatever he is doing, should be laboring for that which endures to everlasting life. His toil should not have self for its end, but God and Christ, and, in them, the good of suffering, sinful humanity. When others, with every fresh gain, put only the question, What more can I do for myself? he is to ask, What more can I do for Christ and his cause? What more for man? The Christian will not have less security for his own maintenance, but all the more. He will have his daily bread by his Lord's prayer, but then he works for it, not as an absolute owner of himself or of his labor, but as a steward; and all his business, in the dullest cities where he toils, has spires pointing Godward and heavenward. Men may call this ideal and impracticable, but it has been largely realized by some—it is, in a great degree, by many—and it is the only thing that can redeem human business from being dreary, degrading toil, and man himself from feeling that he is a mere beast of burden. It will carry comfort and dignity into every day of our life, and every hour of the day, if we bear this precept with us: "Whether therefore ye eat or drink, or whatsoever you do, do all to the glory of God."

In addition to this end of his work, a Christian must remember the manner in which it should be carried on. The law of truth and justice should regulate every part of it. Some think they can separate their religion from their business, but it is the old endeavor to serve God and mammon—an utter ignorance of the nature of Christianity which must touch everything in life, if it touches at all. I know it is hard, some say it is impossible, to carry out such a principle in the midst of the complications and competitions of life. But, if the gospel is not to make Christians truthful and upright, I do not see any great purpose it can serve on this side time or beyond it. And I do not see how we can be Christians at all, if we merely meet at certain times, and indulge some pious sentiments, and then go away and live our life without regard to God and his will. If the world and its business are

ever to be put right, and cleared of the frightful frauds and robberies that threaten the very ruin of society, where is the stand to be made, if not by those who have lifted up their hands to God and said, "We are his witnesses?" Where should we resolve to shake our hands free from all these things, but at the table of him who "did no sin, neither was guile found in his mouth?" The appeal to Christian men is, "What do ye more than others?" What serves a gospel which sets no example to a world that needs it, and leaves no mark upon work which is vain and worthless, or worse, if it is not regulated and sanctified by the will of God?

THE SWEETNESS OF WORSHIP AT EVENING.

WHEN the noise and turmoil of the day are over, it is sweet to commune with God; the cool and calm of eventide agree most delightfully with prayer and praise. The hours of the declining sun are so many quiet alleys in the garden of time, wherein man may find his Maker waiting to commune with him, even as of old the Lord God walked with Adam in Paradise in the cool of the day. It is meet that we should set apart a peaceful season ere the day has quite departed, a season of thanksgiving for grace abounding, of repentance for follies multiplied, of self-examination for evils insinuating. To leap from day to day like a mad hunter scouring the fields, is an omen of being delivered over to destruction; but the solemn pause, the deliberate consideration—these are means of grace, and ensigns of an indwelling life. The tide of ocean stays awhile at ebb, before it resolves to flood again; the moon sometimes lingers at the full; there are distinct hedges in nature set between the acres of time—even the strike of the bell is a little mound of warning; men should not remove landmarks, but beat the bounds frequently, and keep up with due interval and solemnity the remembrance of the passing away of days and months and years; each evening it were well to traverse the boundaries of the day, and take note of all it has brought, and all it has seen.

The drops of the night come from the same fount as the dew of the morning; he who met Abraham at break of day, communed with Isaac at eventide. He who opens the doors of the day with his hand of mercy, draws around his people the curtains of the night, and by his shining presence makes the outgoings of the morning and of the evening to rejoice. A promise at dawn, and a sure word at sunset, crown the brow of day with light, and sandal its feet with love. To breakfast with Jesus, and sup with him also, is to enjoy the days of heaven upon the earth. It is dangerous to fall asleep till the head is leaned on Jesus' bosom. When divine love puts its finger on the weary eyelids, it is brave sleeping; but that the Lord's beloved may have such sleep given to him, it is needful that he should make a near approach to the throne, and unburden his soul before the great preserver of men. To enter into the blaze of Jehovah's presence by the way of the atoning blood, is the sure method to refine ourselves of earthly dross, and to renew the soul after exhausting service. The reading of

the word, and prayer, are as gates of carbuncle to admit us into the presence chamber of the August Majesty, and he is most blessed who most frequently swings those gates upon their sapphire hinges. When the stars are revealed, and all the hosts of heaven walk in golden glory, then surely is the time when the solemn temple is lit up, and the worshipper is bidden to enter. If one hour can be endowed with a sacredness above its fellows, it must be the hour when the Lord looseth the bands of Orion, and leadeth forth Arcturus and his sons; then voices from worlds afar call us to contemplation and adoration; and the stillness of the lower world prepares an oratory for the devout soul. He surely never prays at all who does not end the day as all men wish to end their lives—in prayer.

In many households the gathering of the family for evening is more easy than the morning opportunity, and in all tents of our Israel, the evening sacrifice should be solemnly remembered. Ere we cower down beneath the wings of the Eternal, let us entreat him to deliver us from the terror by night, and give us safe dwelling in his secret place. It is blessed work to set the night warders in their posts by supplication, and then commit ourselves, without fear, to the embrace of divine love.—*Evening by Evening.*

THE MORAL TRAINING OF CHILDREN.

THE family circle is the sphere where the mother, wife, husband and father may expect to see the surest and richest rewards for fidelity in duty. Here is the centre, around which all that is true, good, great and noble in man clusters. Here the spot, where the great, the honored, the illustrious, the obscure, lays aside his honors, laurels, fame, and the man, the husband, the father, the gentleman shine. Here the school where the young are to be trained for good, useful or great things. People now-a-days have become so fashionable and formal that home life is broken up when we entertain a guest. The family relations are ignored when we go to the house of God. A childless home is a desolate one—so of the childless house of God. Much of the stiffness and stolid stupidity which is seen in so much of our western church life grows out of the fact that children have no place in the public worship of God on the Sabbath. For this state of the case, I have tried to show that parents were largely responsible. God requires of them to go to the house of God, and he requires of them to take their children.

Honor thy father and thy mother. Some parents exact nothing—some too much of their children. Its no uncommon plea, made for persons who lead irreligious lives; for those who seek and are enjoying all sorts of follies and dissipations; that they were raised under too great restrictions. Restrictions are right in their place, but family training does not consist in mere restrictions. The parent that finds it necessary to restrain, provides a substitute for the entertainment of his child.

The liars, the drunkards, the sons and daughters of shame, the devo-

tees of fashion, the unsatiated seekers of some new diversion or dissipation, the faithless husbands and fathers, the faithless wives and mothers, the brainless and aimless drones of society, the reckless and habitual Sabbath-breakers—these are the product of faithless family training.

When sorrow and bitterness overtake you, it is no solace to you that your son erred in the selection of his comrades—that your daughter or her companion proved faithless to their vows. You are the destroyer of your child's happiness. You are the educator of your own hearth, of the child, whose heart shall be pierced, and whose sorrows shall pierce your heart with many arrows.

Some children trained under such circumstances *unlearn*, by complete revulsion, much that a negative or baneful family training has entailed upon them.

Some children there are who know not what parental restraint for authority is. Such an one is recognized as their father or mother. The children hear the names of their parents. The parents have gone through the mockery of a marriage ceremony. They occupy the same house. Their children are grants—they eat, sleep and occasionally have parties at home, but they are for the most part on the streets. There are too many children of this sort now-a-days, and too many parents whose neglects are calculated to increase the number of such.

There are hundreds of children, even in a community like this, who know of the Bible, not because they ever see or hear their parents read the word of God. They know the family Bible as the family register—that's all. The Bible is not held up before them as the first and best book which a parent can give his child. There are hundreds of children who know nothing of the Sabbath, save the hurry and rush of the mother to get her children ready for the Sabbath school. The parents of many households are seldom ever seen by their children setting their houses in order that they may go and spend an hour in the public worship of God. O, did these parents who go so far in the duty as to send their children to Sabbath school, go further and be ready on the return of their children to welcome them home, and be ready to go up to the house of God with their offerings, how different would be the prospect before us! Did they teach them the *ten Commandments*, the *Apostles' Creed*, the Bible, their duty to go to the sanctuary; a better, wiser, and purer generation of people would thus be training up in our midst to follow any of us, who in great weakness, and with many, many failings, are trying to do our duties, in simplicity and with a firmness, that others may be better that we lived.—*Extract from a Sermon by Rev. Geo. Morrison.*

THE CHRISTIAN AMENDMENT AND EUPHRON.

It is much easier to cool the ardor and excite the prejudices of even good men toward a righteous cause, than to arouse and quicken them to necessary activity. One word will often do the former when a hundred from a wiser man would fail of the latter. But there are some in the church who seem to be watching for an excuse to neglect duty, and

who catch at a straw for a shelter behind which to shirk responsibility. Hence, even an anonymous attack upon any part of the church's work may do incalculable mischief, especially as it gives an opportunity for those who are "wiser in their generation than the children of light," to covertly insinuate what they dare not openly assert, and enables the pseudonyme, who arrogates superior wisdom or fidelity to Christ, to pass for some great one, when perhaps if his real name were known there are none in the church who would listen to him. All such attacks look like "the slight of men and cunning craftiness whereby they lie in wait to deceive," and ought never to see the light. Let discussion have the fullest freedom when men take the responsibility of it in their own hands; but the best cause will "die as a fool dieth" when a concealed fool comes in with his dagger.

But to come to "Euphron," whose consistency in opposing everything and everybody in the church and out of it, must be honest, and whose modesty in concealing his own honored name, and meekly calling himself Euphron (a wise man) proves him a humble seeker after truth. His questions must be answered in order.

1. Covenanters are "committed to this reform movement" and "detestable neutrals" should be exposed wherever they are found. This movement is the outgrowth of our distinctive principles, and was started by Covenanters, aided by noble Christians of other denominations. The form of words was unanimously concluded upon by a national council, in which was a committee of our Synod, consisting of Professors Sproull and Willson, elders C. B. French and D. Euwer, with the moderator and many of our faithful ministers and members, and was *adopted* by Synod *nem con.* See minutes of Synod, 1863, page 198, and 1864, page 210.

2. This "movement contains all the attainments" of the church hitherto, and all those she will ever make on earth relating to civil government. For it demands all the changes necessary to constitute a Christian government, deriving its authority and power from God, recognizing Christ as its ruler, and obeying the Bible as its supreme law. Will there be another revelation? Is Euphron its prophet?

3. If the petitioners are successful in securing the amendments sought, the "reformed religion" would be *supreme* throughout the length and breadth of the land. The government thereby would render homage and worship to the Lord and his Anointed in accordance with his revealed will. Nay, the success will only come after such effort, baptized by the Spirit of God, with such a sifting out of enemies and lukewarm friends who "eat the fat and drink the sweet" of a selfish policy, and by such displays of Christ's power and majesty, that the divided church shall be gathered into one—her feeble ones shall then be as David, and the house of David as God—and there shall no more be the Canaanite in the house of the Lord.

4. We do ask all we want (see second answer above). And our harvest will be none the less glorious and satisfying because now it exists only in the seed, awaiting the tearful sowing of God's witnesses. We know we have got the incorruptible seed, and we will not refuse to sow it because perchance we cannot yet tell every blade and blossom

and fruit which God's increase may give us. In this as in everything, we must do the will of God if we would know of the doctrine. The man who does nothing till he knows everything will soon, though a *euphron*, become an *aphron* to God and to men.

5. The wording of the petition not only "means" to, but actually *does* "endorse the old doctrine of Christ as mediator over the nations." See 1 Tim. 2: 5. Shorter Catechism, question 21, and Larger Catechism, questions 36, &c., which describe the mediatorial person. If, in the petition, the words *Son of God* were employed, it might require the definition, "as mediator." But the designation, "Lord Jesus Christ," is itself definitive, for it includes the whole mediatorial constitution, God—man—anointed; is the official name and title of the Mediator; and unless otherwise qualified, belongs to him in mediatorial character and relations alone. If Dr. Willson were alive, how would he rebuke this proprietor of his Greek Testament, who thus uses it to oppose that for which the doctor labored as few can or do!

And now, let no one heed the insinuations and sarcastic eulogies which "Euphron" flings at men who have been and are laboring in this cause, at great sacrifice and with much success. Consider their source.

Let none be restrained from effort by the example of those who, under the guise of greater holiness and fidelity than others, refuse to touch with their finger this work of the Lord. Rather let us double our diligence; send our ablest men into every city and village; talk with our Christian neighbors; contribute our money to the cause, and send the *Reformed Presbyterian and Covenanter*, the *Christian Statesman*, and tracts upon the various features of the movement, wherever readers can be found.

This is no time to relax our efforts or keep silence. If we hold our peace, the very stones will cry out. God will find friends to advocate his cause, but we and our house shall be destroyed. Even now he is employing those "Evangelical Christians" at whom "Euphron" sneers, and charges their effort to selfish partisan zeal. The day will decide whom God accepts, him or them. He has already decided. "Ye are my friends, if ye do whatsoever I command you." "The God of heaven, he will prosper us, therefore we, his servants, will arise and build."

J. C. K. MILLIGAN.

A LESSON FROM THE LIPS OF A CHILD.

AT our table, one day, a minister was telling of a little girl *fourteen* years old, who did not know who died to save her soul. We were all astonished to hear that such ignorance could exist in a Christian community, and with a child who had attended Sabbath school for a long time, and I made the remark, Why, my little three-year old birdie could tell you that. The incident impressing me, when I left the table and entered the next room, seeing my little son, I said to him, "Tommy, who died to save your soul?" and his countenance brightened as he said, "Jesus;" and it brightened still more, and his whole appearance was one of zeal and earnestness as he added, "and we'll die for him *some day*, too, won't we, mamma?"

Now, that was a child's idea, a *three-year old* child's idea, but an idea worthy a more mature brain. Christ died for us, and the little child, with his heart full of gratitude, thought the least he could do would be to die for him.

There was manifestly in that child's heart, *faith*, and it brought vividly to my mind the scripture text, "Whosoever shall not receive the kingdom of God as a little child, shall not enter it."

Now, how many Christians are there in the world, who believe that because Jesus died for us, we should be willing to die for him? Certainly it is not in the power of man to die for Christ as Christ died for him—to bear that load of sin—to suffer that intensity of agony—to die that *he* might live—to die that he might be glorified. But, Christian readers, it *is* in our power, by the grace of God, to *live* unto Christ, and to die unto Christ, and whatsoever we do, to do it in the name of Christ.

Learn a lesson of gratitude from a little child, and remember that the least that *we* can do for one who did so *inexpressibly* much for us, is to render ourselves, soul and body, to the cause of Christ—to pray and to work—to work earnestly, perseveringly and untiringly, to seek lost souls, and fill their hearts with gratitude to their Redeemer, and so increase the jewels that the crown of our Lord and King may be perfect. "Out of the mouth of babes and sucklings thou hast perfected praise."

MOTHER.

DR. WATTS ON THE CXIXth PSALM.

MESSRS. EDITORS.—I thank you for inserting my article on "Singing psalms with understanding." It is my intention, with your kind permission, to forward several additional articles on psalmody. In the mean time, perhaps, you will allow me to make a remark on Dr. Watts' preface to the cxixth psalm, to which my attention has recently been directed. He says, "I have collected and disposed of the most useful verses of this psalm under eighteen different heads, and formed a *divine song* on each of them; but the verses are much transposed, to attain some degree of connection." Now the cxixth psalm is a Hebrew acrostic, containing as many parts as there are letters in the Hebrew alphabet. Each part consists of eight verses. *Aleph*, the first letter of the Hebrew alphabet is the initial letter of each verse of the first part. *Beth*, the second letter, is the initial letter of each verse of the second part. *Gimel*, the third letter, is the initial letter of each verse of the third part, and so on to the end of the psalm. This is the arrangement of the Spirit of God, and could any arrangement be more systematic? Every verse occupies that position in the psalm that the spirit intended—nor can the verses be transposed without destroying the acrostic. Yet Dr. Watts, finding the psalm woefully deficient in coherence, transposes the verses "much," in order "to attain some degree of connection." Is it treating the word of God with becoming reverence? We admire Dr. Watts as a poet, and should have had no objection to receive a translation of the psalms from his poetic pen—not a *paraphrase*

—but he should not have attempted to *mend* them. The work of God needs no finishing touch from human hands.

Yours, in Christian love,

JOHN BROWN.

CASCADE, IOWA, May 1, 1869.

MISSIONARY.

ANNUAL REPORT OF THE LADIES' MISSIONARY SOCIETY OF ROCHESTER CONGREGATION.

THE Ladies' Missionary Society of Rochester Congregation held its first annual meeting in the church, Monday evening, May 3d. All the members of the society, whose circumstances permitted, were present, as well as a number of the members of the congregation. The exercises were opened with reading and prayer, by Rev. R. D. Sproull. The officers elected to serve the present year, are, President, H. A. Mulholland; Vice President, J. M. Gormly; Recording Secretary, Mary Conner; Corresponding Secretary, M. A. Sproull; Treasurer, Kate Brown. The reports of the President and Treasurer, which were read, show the affairs of the society to be in a very prosperous condition. Semi-monthly meetings had been held, and generally were well attended. The membership had more than doubled. A comparatively large amount of money had been raised. Some mission work had been done among the poor and ignorant in the city. It was resolved that the annual report be published in the *Reformed Presbyterian and Covenanter*. Interesting and spirited addresses were delivered by Revs. D. Scott, J. W. Sproull and R. D. Sproull.

The exercises throughout were deeply interesting. The audience manifested, by the close attention paid, and by the *liberal collection taken up*, the interest felt. The members of the society feel much encouraged to persevere in the work in which they are engaged, so to labor the present year, that the next annual report will be much more satisfactory than the present.

ANNUAL REPORT OF THE LADIES' MISSIONARY SOCIETY OF ROCHESTER.

A year has come and gone since a few of the ladies of the R. P. Congregation of this city met for the purpose of organizing a Missionary Society, to aid in carrying out the different missionary schemes of the church.

We, eleven in all, entered upon our work with not a little foreboding, with doubts and fears on the part of some as to the result of our efforts. Thus far, however, notwithstanding doubts and fears, they have been crowned with success.

Our meetings have been held, as prescribed in the by-laws, semi-monthly, and with one or two exceptions, have been well attended.

Our society has met with but little discouragement or opposition, and has been subjected to far less criticism than such enterprises usually are. All our movements have been characterized by harmony

and good feeling, as well as progress. All have performed their part well, and with fidelity to the interests of the whole.

During the year, the treasury has been supplemented in various ways by donation—membership fees—collections at our regular meetings, and by a supper given by the ladies of the congregation in December last. From our Treasurer's report, we learn that the following is the state of our finances :

Whole amount raised during the year,		\$224 25
Contributed for education of Syrian girl,	70 20	
“ to Washington Mission,	26 00	
“ “ Home Mission,	24 74	
		\$120 94
Balance in treasury,		\$103 31

Although our efforts have to an extent been crowned with success, we feel that there is still much to be done. In the home field, we have done comparatively little. We would not neglect the foreign field; but should we not devote more of our time and means to the promotion of the spiritual interests of the multitudes that are perishing at our own doors? We need not go beyond the limits of our own beautiful city, to find heathen for whose salvation it is at the same time our privilege and duty to work.

In reviewing the past, we have much to be thankful for. Our Heavenly Father has smiled upon our feeble, though earnest efforts. We have had a gradual accession, until now we number *twenty-six*. In no case has any member withdrawn from us.

As we take a retrospective glance of the past, of what we have achieved, and what has been left undone, let it inspire us with new enthusiasm, and incite us to act more in accordance with our Saviour's example, that thus the glory of God may be advanced.

“Blessed our work,” if we may be instrumental in any way of winning one soul to Christ. May we be watchful and prayerful, lest one opportunity of doing good escape our notice, but may it be ours to hear the “still small voice” directing us in the performance of all these duties, and have the strength of God perfected in our weakness, that so we may labor faithfully and truthfully this year, and all the years that God is pleased to keep us here, knowing that we shall receive a rich reward hereafter.

H. A. MULHOLLAND, *President.*

M. A. SPROULL, *Cor. Secretary.*

ROCHESTER, May 3d, 1869.

ECCLASTICAL.

ILLINOIS PRESBYTERY.

PRESBYTERY met, according to adjournment, in Rev. M'Cracken's church, St. Louis, April 21st. Members all present except Revs. Middleton and M'Millan. Elders from all the congregations except Olathe and Church Hill were present.

Reports from those who had received appointments were deemed satisfactory.

A call from Old Bethel upon W. J. Gillespie was sustained, and put into the hands of a committee for presentation.

The commission appointed to reorganize the Princeton congregation reported, that after they had attended to some business, twenty-five members were enrolled in regular standing. James Little was elected and ordained a ruling elder; and the members who still adhere to Rev. J. Stott, and wait upon his ministry, were suspended from the privileges of the church. The action of the commission was approved.

The supplement to Staunton congregation was continued for another year.

D. C. Faris, Isaiah Faris and John Hood, after the usual trials, were licensed to preach the gospel.

A communication from the Central Board of Domestic Missions was received, informing us of the appointment by the Board, of Daniel C. Faris to the North-west Mission, and requesting Presbytery to ordain him. The following resolution was adopted:

Resolved, That Presbytery does not feel clear in proceeding to an ordination without the choice of the people, or of a church court.

Revs. J. Wallace, D. S. Faris and elder John Smith were appointed a commission to attend to some business in Indianapolis congregation. The second application of this congregation to the Board of Church Extension, was endorsed and recommended.

The committee to whom was referred the complaint of James Hutcherson, and also the memorial from the session of Olathe, reported the following:

That inasmuch as the statements made in the complaint are in part general, and the *opinion only* of a member of the congregation, concerning the preaching of the pastor of Olathe congregation, and in part libellous matter, entirely unsustained by proof, the committee recommend that the paper be dismissed.

That the session of Olathe be informed that the position of the Presbytery of Illinois is not changed in regard to the duty of members of the church to attend exclusively their own ordinances—that there is law in the church, and that it is the duty of every session, in such wisdom as the Head of the church may give, to enforce the law in regard to occasional hearing.

A. C. TODD, *Chairman*.

The report was adopted.

The following scale of supplies was adopted:

Rev. J. Crozier—Princeton, April, 4th Sabbath. Indianapolis, stated supply. Morgantown, four Sabbaths. Madison, two Sabbaths.

D. C. Faris, J. Faris, and J. Hood—Old Bethel, April, 4th Sabbath.

Rev. J. Wallace—Princeton, May, 3d and 4th Sabbaths.

W. F. George to administer the sacrament at Old Bethel, May, 2d Sabbath, assisted by J. Hood and Isaiah Faris.

The congregations under our care were instructed to take up collections for the Presbyterial Home Mission fund. After a busy but very pleasant meeting, comforted as we have always been in St. Louis, by the well known hospitality of the brethren there, and encouraged by the fact that the Lord of the harvest is sending forth laborers into

his vineyard, Presbytery adjourned to meet at Old Bethel, on the second Wednesday of October, at 10 o'clock, A. M.

W. F. GEORGE, *Clerk.*

ROCHESTER PRESBYTERY.

PRESBYTERY met in Rochester, April 28, at 11 o'clock, A. M., and was constituted with prayer by the Moderator. Ministerial members all present except Shields. Rev. J. W. Sproull, of Pittsburgh Presbytery, was also present. The ordinary routine of business was transacted.

The Treasurer of Home Mission fund, and of Buffalo Building fund, was instructed to prepare a report of these funds, and publish with minutes.

To questions from Stirling session, Presbytery unanimously adopted the following reply: "In all ordinary cases ministers and licentiates are not to preach in vacancies, except by appointment of Presbytery or request of session."

On a reference from Rochester session, the following was adopted: "Presbytery would urge upon those members of the church under its care the observance of all decorum and reverence during public worship, and would especially express its disapprobation of all acts of dissent from the ministrations of the sanctuary that may attract attention or disturb the devotions of the congregation; the law of the church providing the mode by which all such grievances may be redressed."

A discussion having arisen with reference to the duty of the church toward those who may apply for admission, and are at the same time members of the Good Templar organization, the matter was referred to a committee, to report to Presbytery at its next meeting.

Revs. D. Scott and R. D. Sproull were appointed a committee to prepare a Presbyterial report.

Presbytery adjourned, to meet in Rochester on the first Wednesday of October, at 11, A. M.

PITTSBURGH PRESBYTERY.

THE Pittsburgh Presbytery met, pursuant to adjournment, in the new church, Allegheny, Oct. 13th, 7½ P. M. Most of the constituent members were present, and congregations were generally represented by their elders.

J. W. Sproull was chosen Moderator. In place of a sermon by Moderator, discourses were heard from students of theology. R. J. George delivered a lecture from the Gospel according to John 1: 12-14, T. P. Robb, a sermon from Rom. 6: 23, J. R. Hill, a sermon from Rom. 8: 28, and D. C. Martin, a sermon from the Gospel according to John 14: 15. S. R. Galbraith and R. J. George, students of the third year, were licensed to preach the gospel. Two calls, one from Allegheny congregation, on D. B. Willson, the other from Oil City

congregation, on D. Gregg, Jr., were sustained as regular gospel calls. The Clerk was directed to forward the call on D. B. Willson to New York Presbytery, for presentation. The call on D. Gregg was put into the hands of a committee, to present when it will suit the parties.

The following, offered by T. M. Elder, was adopted: That this Presbytery ask Synod to so remodel the several Presbyteries as to form three Synods of at least three Presbyteries each, and a representative General Assembly.

The congregations which neglected to raise money for Presbytery's Mission Fund, are redirected to do so as soon as possible. All the congregations are urged to contribute regularly to this fund.

TREASURER'S REPORT.

William Wills, Treas., in account with Pittsburgh Presbytery. DR.
1868.

October 14,	For balance at last statement,	- -	\$ 21 16
" 27,	" cash from Ladies' Miss. Soc'y, Allegheny,		50 00
Nov. 1,	" " coupons of 2 U. S. Bonds, \$1,000 and \$50,		31 50
" " "	" premium on do.,	- -	11 03

1869.

Jan. 8,	" " from D. Gregg, Treas. Allegheny cong.,		28 29
" " "	" " S. M. Orr, " Pittsburgh "		24 77
" " "	" " Wilkinsburg congregation,		15 00
" 12,	" " " New Alexandria "	-	26 50
" 15,	" " " Oil Creek branch,	-	6 00
" " "	" " Springfield,	- -	10 00
" 16,	" " " Sandy branch of Salem,		5 00
" 20,	" " " Miller's Run,	- -	27 27
" 27,	" " " Union congregation,	-	19 32
" " "	" " A. Gailey, Indiana,	-	5 00
" 29,	" " " Clarksburg,	- -	14 00
Feb. 15,	" " " Dr. Sproull, "W,"	-	10 00
March 11,	" " " Beaver congregation,	-	16 10
" 12,	" " " Monongahela,	-	9 00
" 22,	" " " Pine Creek, by Dr. Sproull,		7 00

Total, - - - - \$336 94

1868.

October 24,	By cash paid Rev. N. R. Johnston,	-	\$ 5 00
" " "	" " Mr. J. A. Black,	-	10 00
" 29,	" " " Monongahela cong., R. S. branch,		50 00

1869.

Jan. 8,	" " " Rev. J. Wallace,	- -	20 00
" 15,	" " " " D. Reid,	- -	18 75
" " "	" " " J. J. M'Clurkin,	-	42 50
" 28,	" " " Monongahela cong., R. S. branch,		50 00
March 1,	" " " Rev. T. Hannay,	- -	23 50

Total, - - - - \$219 75

Balance, - - - - 117 19

PITTSBURGH, April 14th, 1869.

Presbytery adjourned to meet at North Union church, second Tuesday of next September, at 11 A. M.

D. REID, *Clerk of Presbytery.*

OBITUARY.

DIED, at New Alexandria, Pa., March 19th, 1869, JAMES RENWICK, second son of Robert J. and Rebecca Patterson, aged 3 years and 8 months.
T. A. S.

Who can stay the hand of death? Can youth, beauty, social position, or high intellectual endowment stop the march of death? No. The amiable wife, the mother, bids farewell to earth, to seek and enjoy the society of the redeemed above, to mingle with the pure and the spiritual.

This thought originated in the form of a brief notice of the death of Mrs. ELIZABETH THOMSON, consort of Mr. Thomas Thomson, who departed this life on the 20th of August, 1868, at her residence in the town of Delhi, aged 26 years and 5 months, leaving a husband to lament his loss—to drop the tear of sorrow on the fresh grave of a dear and beloved partner, given as a gift from the hand of the Lord to him in marriage, January 4, 1865, taken back by the same hand from an indulgent husband, from a circle of tried and true friends, from the membership and fellowship of the church below, to full enjoyment in the church above. The deceased was a daughter of Mr. Elliott, of New Kingston—educated and brought up in the United Presbyterian Church, but united by profession with the Reformed Presbyterian, October 22d, 1867, and was a member of the Bovina congregation, loved by all who knew her; died amid the triumphs of faith, and passed away into the land of the blessed, to be ever with the Lord.

DIED, on the 20th of January, 1869, at her residence in Bovina, Mrs. NANCY MILLER, consort of Elder James Miller, in the 67th year of her age.

The deceased was born October 14th, 1802. She was blessed with pious ancestry, educated and brought up in the Associate Church, having a mind imbued with the principles of the gospel. Her public profession was one of intelligence and reflection. She left the church of her birth and youth, and from a firm conviction of the true and scriptural position held by the Reformed Presbyterian Church, she acceded to its communion, July 10th, 1841, and lived a consistent member until death. Her husband is left to feel a want which earth cannot supply. A son in California, three daughters at and near the old homestead, can obtain the mourner's true comfort by a closer walk with Jesus.

ANOTHER saint has departed this life—Mrs. ELIZABETH M'FARLAND,

on the 30th of January, 1869, in the 55th year of her age, at her residence in the town of Bovina.

The deceased was of Covenanter ancestry, her father a ruling elder, under the eminent Archibald Mason, of Wishamton, Scotland. She was born in the parish of Hameton, Lanarkshire, October 28th, 1815, emigrated with her parents to the United States, settled in Bovina; married October 17th, 1844, and leaves a husband to feel the loss of conjugal fellowship, of true piety and of prayer. Let him seek an interest in the same blood which purchased the robes of linen clean and white, in which she now stands clothed before the throne. Let her children follow after the example of a sainted mother, that they may inherit with her the crown imperishable and immortal.

DIED, at Hebron, Feb. 14th, 1868, Mrs. MARGARET DENNIS, consort of Mr. Hugh Dennis, in the 36th year of her age.

As the pen records this death, memory fondly cherishes the expression of deep gratitude uttered by the deceased on the eve of the communion Sabbath, when for the first time she sat down, in company with an aged father who had given himself to the Lord, and sealed for the first time his covenant bond with the blood of sprinkling, in company with a husband again at the holy table. Let the words not be forgotten. They are these, "Oh, how thankful I am to my Heavenly Father for bringing *us all together* to the Lord's most holy table."

May the dying prayer for her children—lovely children—be heard and answered. Let them read the Bible, the holy Bible, the last gift of a departing mother—"fare-ye-well, farewell," and she died in peace.

COM.

DIED, at the residence of her husband, in Allegheny, May 6, 1869, Mrs. MARGARET HANNAY, wife of Rev. Thomas Hannay, and oldest sister of Rev. Thomas Sproull, in the 73d year of her age.

Born and brought up in the Reformed Presbyterian Church, she in early life showed her attachment to the principles of our covenanted Testimony, by making a public profession of them. This attachment strengthened with the advance of life. To those who knew her, any delineation of her Christian character is unnecessary, and to others it would be of little interest. Suffice it to say, that she has left an example worthy of imitation, as a consistent disciple of Christ; and by her husband and friends her memory will be long remembered and fondly cherished.

DIED, of pneumonia, after an illness of two weeks, in Elliot, Minn., April 23d, 1869, JOHN EUGENE, youngest child of Rev. James S. Buck.

Coming in infancy with his parents to a land of strangers, and being bright and lively, he won the hearts of all those who knew him. This attachment fully developed itself in the constant aid afforded to his parents in his sickness, and the sincere sympathy shown them at his death. His parents regard him as scarcely taken from them, but as gone a little before. "Lo, children are a heritage of the Lord."

BOOK NOTICES.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW. Edited by Charles Hodge, D. D., Lyman H. Atwater, D. D. New York. Published by Charles Scribner & Co., 654 Broadway. Published quarterly. Price, \$3.00 per annum.

The contents of this number are, The Calvinistic Methodists in Wales; Some recent Discussions on the Fundamental Principles of Morals; Planting of the American Churches; the Morals of Novel Reading; Ethics and Economics of Commercial Speculation; Froude's History of England; The Disestablishment of the Irish Church; Recent Developments respecting Presbyterian Reunion; Short notices of Recent Publications; Literary intelligence.

THE EVIDENCES OF CHRISTIANITY, with an introduction on the Existence of God and the Immortality of the Soul. By Ebenezer Dodge, D. D., President of Madison University. 1869. 12 mo, pp. 224.

The Christian evidences are a fruitful theme, and there is no end to the books that have been written in regard to them. The latest treatise on the subject with which we have met, is that of Dr. Dodge. It is an expansion of his lectures to the Senior Class of Madison University. The work is fresh and vigorous in style, and presents the argument under the latest phase, by meeting and successfully combating the most recent forms of a skeptical philosophy.

ANNUAL OF SCIENTIFIC DISCOVERY, or Year book of facts in Science and Art for 1869. Edited by Samuel Kneeland, A. M., M. D. Boston: Gould & Lincoln, 1869. 12 mo. pp. 377.

We can only reiterate what has been heretofore said in commendation of this admirable serial. It is a treasury of knowledge, and no one who means to keep abreast with the progress of science and art can afford to be without it.

From the Presbyterian Board of Publication, Chestnut street, Philadelphia; 3d avenue, Pittsburgh:

COUSIN AMY, or Home Duties.

IRASULE, and other Stories. Compiled.

AMIE'S INFLUENCE, or "She hath done what she could." By Marion Howard.

LITTLE MARY. By Harriet B. M'Keever.

OLD VIGILANCE and his Pet.

NELLY'S NEIGHBOR, and other Stories. Compiled.

A GATHERED BLOSSOM, and other stories. Compiled.

THE CHILDREN'S CHURCH. By Faith Latimer.

OLD MICHAEL, and his Little Friend. By the author of Nellie Barton, &c.

These all form part of the "Series of Youth." The object aimed at throughout, is to present Scripture truths in a manner well calculated to arrest the attention of children.

SUNSET, or the Last Days of Wm. Howard. By the author of "Early Dawn," &c.

This volume is the biography of one who died while as yet but in the morn of life. The power of religion to sustain a child of God in the hour of death, is forcibly illustrated.

From R. Carter & Bros., Broadway, New York, and for sale by R. S. Davis, Liberty street, Pittsburgh.

NELL'S MISSION. Fireside Library.

Every one who desires, can do something for the welfare of others, is the practical lesson "Nell's Mission" teaches.

THE DAY DAWN AND THE RAIN, and other Sermons, by Rev. John Kerr, Glasgow, Scotland.

These sermons are generally devoted to topics intimately connected with daily Christian faith and practice. Scripture truth is clearly exhibited and closely applied. While necessarily a wide range and great diversity of subjects are embraced in this volume, yet all revolve around the central truth of the gospel—Christ crucified. In order to live holy lives, men are taught the necessity of looking to the cross.

THE AGATE STORIES. By the author of the "Basket of Flowers." Six volumes.

The object of the writer is to present wholesome truths to children, in a pleasant manner.

THE CHRISTIAN QUARTERLY. No. I. January, 1869. Cincinnati: R. W. Carroll & Co., Publishers, 115 & 117 West Fourth street. \$4.00 a year.

This is the first number of this Review, the prospectus of which was noticed in our February No. It is devoted to the interests of "Primitive Christianity, as distinguished from the Sects"—an organ of what are commonly called "The Campbellites. The object is to unite all branches of the Church on the Bible, without note or comment. The best way we know to convince any one who is inclined to believe such a plan practicable, of its impracticability, is to let him read the arguments advanced in its support. Underlying them all, there appears somehow to be a consciousness on the part of the writers, sometimes expressed, though imperfectly in language, of the insurmountable obstacles that stand in the way of a union on such a plan.

The Review is printed on clean, white paper, and presents a much finer appearance than some reviews we could name, that have been established for years. The articles are generally written on subjects of interest, and in a manner that will attract the general reader. Some of them could be read with profit by the members of any church.

We have also received the No. for April.

We have received the **FAMILY TREASURE** for March, and take pleasure in bearing testimony to the excellence of its articles, and the ability with which it is edited.

How THEOLOGY IS OUTGROWN—We hear of some dapper preachers who claim that the age has outgrown doctrine. They have advanced around the circle to the point from which they started, and hope they are ready again to enter the kingdom of heaven like little children, as far as ignorance is concerned. Let it be remembered that systematic theology has its essence simply in clear thinking and clear speaking on the subject of that religion which is revealed in the Scriptures. A man can outgrow systematic theology, therefore, either by ceasing to be clear-headed, or ceasing to be religious. I suppose some escape, in their haste, by both ways at once.—*Prof. A. A. Hodge.*

RECEIPTS FOR FOREIGN MISSION.

1869.	
March 22,	Boston cong, per Rev. Wm. Graham..... \$21 00
	Mrs. Peoples, of Londonderry, Ohio..... 5 00
	Children of John and Margaret Kennedy, of Green-
	castle, Pa.—Bell, Thomas and James, \$1 each, per
	Rev. S. O. Wylie..... 3 00
28,	Sabbath School of cong. of Pittsburgh, Pa.....\$40 75
	James Moffit, of do..... 1 50
	Total, per John R. Gregg..... 42 25
April 1,	Sabbath School of Rev. Dr. Sproull's cong, Alle-
	gheny, for education of one native girl of Syria, per
	John S. Crawford..... 75 00
	Rev. David Scott, of Rochester, N. Y..... 5 00
5,	Southfield cong, per Rev. J. S. T. Milligan...\$66 15
	Less Adams' Express charges..... 1 00
	65 15
9,	Mahoning branch of the Piney cong, per Rev. J. A.
	Black 5 00
	Ladies of the Ryegate cong, Vt, to assist in educating
	a Syrian girl, per Margaret S. Beattie..... 41 50
13,	A. P. Hensleigh, Morning Sun, Iowa, per A. W.
	Cavin 10 00
	Mrs. Scott, of 3d cong, N. Y, per W. T. Miller..... 50 00

WILLIAM BROWN, *Treasurer*,
1,635 Locust St., Philadelphia.

RECEIPTS FOR THEOLOGICAL SEMINARY.

1869.	
CURRENT EXPENSES.	
April 24,	Acheson bequest, per W. Brown..... \$62 50
	1st cong, Newburg. 28 00
	Richard M'Alister..... 3 50
	Church Hill cong..... 12 50
	Estate of George Boggs, endowment..... 6 20
30,	William Haslett, Allegheny, " 50 00
	" " interest..... 9 00
	John M'Williams, New York, Library..... 100 00
May 3,	Allegheny cong, 2d Collection 23 23
4,	Rev. Joseph Hunter..... 12 00
	Interest on Endowment Fund, temporary loan ... 191 56
	Gold coupon..... 195 00
	Premium on above..... 69 22
6,	Brookland cong, interest..... 1 20
	J. B. P, Walnut City, per mail..... 5 00

DAVID GREGG, *Treasurer*,
No. 99 Wood st., Pittsburgh, Pa.

RECEIPTS FOR EDUCATION FUND.

March 29,	1st Philadelphia cong, W. M'Knight..... \$50 00
30,	1st N. Y. cong, Rev. J. C. K. Milligan, for John F.
	Quails..... 170 58
April 20,	Princeton, Ind, C. Allen..... 6 00

THE
Reformed Presbyterian
 AND
Covenanter.

JULY AND AUGUST, 1869.

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THOMAS SPROULL,
 JOHN W. SPROULL,

EDITORS AND PROPRIETORS.

PITTSBURGH:

BAKEWELL & MARTENS, PRINTERS, 71 GRANT STREET.

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S. Carlisle,	John F. Beattie,	First, Newburgh.
J. R. Thompson,	Wm. Johnston,	Second, "
J. W. Shaw,	Samuel Arnot,†	Coldenham.
J. B. Williams,*		White Lake.
J. O. Baylis,	Andrew M'Neely,	Kortright.
Joshua Kennedy,*	James Miller,	Bovina.
D. M'Allister,	Henry Easson,	Walton.
Wm. Graham,	Robert Oliver,	Boston.
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J. GALBRAITH, *Ch. Com.*

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Conocochea Congregation—S. R. Galbraith, June; M. Wilkin,
2d, 3d and 4th July; R. J. George, August; D. Gregg, October.

THE Reformed Presbyterian and Covenanter.

VOL. VII. JULY AND AUGUST, 1869. Nos. 7, 8.

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

SESSION XL.

NEWBURGH, N. Y., May 26th, 1869.

THE Synod of the Reformed Presbyterian Church met according to adjournment, and was constituted with prayer by the Moderator, H. P. M'Clurkin.

Members were ascertained, and are as follows :

NEW YORK PRESBYTERY.

Ministers.	Elders.	Congregations.
J. C. K. Milligan,	John Angus,	First, New York.
A. Stevenson, D. D.,	James Wiggins,	Second, "
	Andrew Knox,	Third, "
J. H. Boggs,	W. F. Bell,	Brooklyn.
S. Carlisle,	John F. Beattie,	First, Newburgh.
J. R. Thompson,	Wm. Johnston,	Second, "
J. W. Shaw,	Samuel Arnot,†	Coldenham.
J. B. Williams,*		White Lake.
J. O. Baylis,	Andrew M'Neely,	Kortright.
Joshua Kennedy,*	James Miller,	Bovina.
D. M'Allister,	Henry Easson,	Walton.
Wm. Graham,	Robert Oliver,	Boston.
J. M. Beattie,		Ryegate and Barnet.
A. W. Johnston,†		Craftsbury.
	Josiah Divoll,	Topsham.
J. R. W. Sloane,		
R. Z. Willson.		

PHILADELPHIA PRESBYTERY.

T. P. Stevenson,	Henry Floyd,	First, Philadelphia.
S. O. Wylie,§	John Caldwell,	Second, "
R. J. Sharpe,	James Blair,	Third, "
W. P. Johnston,	James Wright,*	Baltimore.

*Not present at the constitution of Synod.

† Ordained since last meeting.

‡ Until May 31st, when Wm. Shaw, his alternate, took his seat.

§ Not able to attend at opening of Synod, because of indisposition.

1869. May 12, Second Cong., New York, \$25; May 18, H. Dean, interest \$15 00, donation, \$10.00—\$25.00; May 26, First Cong., Phila., Library, \$15.00; June 4, John Forsythe, int., 75 c.; June 4, Int. on three notes of Middle Wheeling Cong., \$5.20; June 7, Sharon Cong., per Rev. M'Donald, \$3.00; June 9, R. B. Cathcart, Old Bethel, Endowment, \$25.00—Current expenses, \$12.90; Geo. Porter, \$5; June 9, Jas. Skat, \$10.50; June 9, D. M'Elroy, \$3; June 9, White Lake Cong., \$21.15; June 10, Rev. J. R. Thompson, Endowment, \$25—Interest, \$1.75; William Thompson, \$1.75; June 22, John Temple, New Alexandria, \$10.00.

D. GREGG, *Treasurer*, No. 99 Wood street, Pittsburgh.

APPOINTMENTS.

NEW YORK PRESBYTERY.

Topsham—Gillespie, June 1st and 2d Sabs.; J. M. Faris, Septem—
and October. *West Hebron*—Rev. M. Wilkin, June 1st Sab.; D. B. —
Willson, June 2d Sab.; Gillespie, July 1st and 2d Sabs.; Galbraith —
Aug. 1st, 2d and 3d Sabs.; Rev. J. W. Shaw, Sept. 1st and 2d Sabs. —
George, Oct. 1st, 2d and 3d Sabs.; Gregg, Sept. 4th Sab.; Rev. D. —
M'Allister to dispense the sacrament, Sept. 2d Sab. *West Galway*—
Rev. M. Wilkin, June 2d Sab.; Gillespie, July 3d Sab.; Galbraith —
Aug. 4th Sab.; George, Oct. 4th Sab. *Centreville*—Rev. M. Wilkin —
June 3d and 4th Sabs. *Ballibay*—Galbraith, July 1st and 2d Sabs. —
George, Sept. 1st, 2d and 3d Sabs.; D. B. Willson, Oct. 1st and 2d —
Sabs.; Rev. J. B. Williams, two days. *Third New York*—D. B. —
Willson, June 1st and 3d and Oct. 3d, 4th and 5th Sabs.; Galbraith —
July 3d and 4th and Aug. 5th Sabs.; Rev. J. H. Roggs, Aug. 2d —
Sab.; Rev. J. R. Thompson, Aug. 3d Sab.; Rev. D. M'Allister, Aug —
4th Sab.; Gregg, Sept. 1st, 2d and 3d Sabs.; George, Sept. 4th —
Sab.

J. C. K. MILLIGAN, *Ch. Com.*

PITTSBURGH PRESBYTERY.

Allegheny—July, 1st Sab. —; 2d Sab. Black; 3d Sab. T. M. —
Elder; 4th Sab. —. Aug. 1st and 2d Sabs. D. Gregg; 3d —
Sab. —; 4th Sab. J. R. Sloane. Sept. 1st and 2d Sabs. I. —
Faris; 3d Sab. M'Auley; 4th Sab. M. Wilkin. *Westmoreland* —
Mission (Brookland)—July 1st Sab. Wallace; 2d Sab. M'Auley; —
4th Sab. J. Wallace. Aug. 1st and 2d Sabs. Wallace; 4th Sab. D. —
Gregg. Sept. 2d Sab. M. Wilkin; 4th Sab. M'Auley. (*Manchester*) —
—July 3d Sab. J. Wallace. Aug. 4th Sab. N. R. Johnson; 5th —
Sab. J. Wallace. Sept. 1st Sab. J. Wallace; 3d Sab. I. Faris. *Cent-*
reville—June 4th Sab. J. Wallace. July 2d Sab. N. R. Johnson. —
Aug. 3d Sab. J. Wallace; 4th Sab. M'Auley. Sept. 2d Sab. J. —
Wallace; Sept. 4th Sab. I. Faris. *North Jackson*—June 4th Sab. R. —
J. George. July 1st and 4th Sabs. N. R. Johnson. Aug. 2d Sab. —
M'Auley; 4th Sab. J. Wallace; 5th Sab. Gregg. Sept. 1st Sab. A. —
M. Milligan dispenses sacrament, assisted by D. B. Willson; Mr. Mil-
ligan to preside in an election for deacons, and moderate a call if
requested by congregation; 2d Sab. D. B. Willson. *Poland*—Sept. —
3d Sab. D. B. Willson; 4th Sab. J. Wallace. *Oil City*—June 4th —
Sab. Black. July 1st Sab. M'Auley; 3d Sab. N. R. Johnson; 4th —
Sab. M'Auley. Aug. 1st Sab. T. Sproull; 2d Sab. Black; 3d Sab. —
A. J. M'Farland. Sept. 1st—2d Sab. Prof. Sloane; 3d M. Wil-
kin; 4th Sab. D. B. Willson. *Pine Creek*—July 1st Sab. Black; 3d —
Sab. M'Auley. Aug. 1st and 3d Sabs. M'Auley. Sept. 1st Sab. —
M. Wilkin; 2d Sab. W. Slater dispense the sacrament, assisted by N. —
M. Johnson. *Rehoboth Congregation*—July 2d Sab. J. Wallace. —
Aug. 5th Sab. M'Auley. Sept. 2d Sab. M'Auley. *Mahoning*—
Sept. 1st Sab. M'Auley.

J. GALBRAITH, *Ch. Com.*

PHILADELPHIA PRESBYTERY.

Conocochea
2d, 3d and 4th

gregation—S. R. Galbraith, June; M. Wilkin,
uly; R. J. George, August; D. Gregg, October.

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Ministers.	Elders.	Congregations.
J. C. K. Milligan,	John Angus,	First, New York.
A. Stevenson, D. D.,	James Wiggins,	Second, "
	Andrew Knox,	Third, "
J. H. Boggs,	W. F. Bell,	Brooklyn.
S. Carlisle,	John F. Beattie,	First, Newburgh.
J. R. Thompson,	Wm. Johnston,	Second, "
J. W. Shaw,	Samuel Arnot,†	Coldenham.
J. B. Williams,*		White Lake.
J. O. Baylis,	Andrew M'Neely,	Kortright.
Joshua Kennedy,*	James Miller,	Bovina.
D. M'Allister,	Henry Easson,	Walton.
Wm. Graham,	Robert Oliver,	Boston.
J. M. Beattie,		Ryegate and Barnet.
A. W. Johnston,†		Craftsbury.
	Josiah Divoll,	Topsham.
J. R. W. Sloane,		
R. Z. Willson.		

PHILADELPHIA PRESBYTERY.

T. P. Stevenson,	Henry Floyd,	First, Philadelphia.
S. O. Wylie,§	John Caldwell,	Second, "
R. J. Sharpe,	James Blair,	Third, "
W. P. Johnston,	James Wright,*	Baltimore.

*Not present at the constitution of Synod.

† Ordained since last meeting.

‡ Until May 31st, when Wm. Shaw, his alternate, took his seat.

§ Not able to attend at opening of Synod, because of indisposition.

ROCHESTER PRESBYTERY.

Ministers.	Elders.	Congregations.
R. D. Sproull,	Hugh Robinson,	Rochester.
S. Bowden,	Wm. Cowan,	York.
R. Shields,		Ramsey.
J. M. Armour,	John Service,	Syracuse.
	John M'Cullough,	Lisbon.
	John M'Crea,	Stirling.
D. Scott,		
M. Wilkin.		

PITTSBURGH PRESBYTERY.

	John Aikin,	Allegheny.
A. M. Milligan,	Robert Adams,	Pittsburgh.
J. W. Sproull,	Wm. Finney,	Monongahela.
J. Galbraith,	Robert Purvis,	Union.
Joseph Hunter,	Wm. Wills,	Wilkinsburg.
J. C. Smith,	Thomas Young,	Slippery Rock, &c.
A. J. M'Farland,	Robt. W. Campbell,	Salem.
J. J. M'Clurkin,	Cochran Allen,	Springfield, &c.
N. M. Johnston,		Little Beaver.
J. A. Black,†	James Oliver,	Clarksburg.
	John Slater,	Miller's Run.
T. A. Sproull,†	John N. Cannon,	New Alexandria, &c.
R. Reed,	Alexander Miller,	Brookland, &c.
D. Reid,		Oil Creek.
	Wm. Magee,	Oil City.
J. M. Johnston,*		
T. Sproull, D. D.,		
T. Hannay,		
John Wallace,		
N. R. Johnston,		
John M'Auley.		

OHIO PRESBYTERY.

J. C. Boyd,*	Wm. Dunlap,*	Utica.
A. M'Farland,		{ Jonathan's Creek.
J. C. K. Faris,	John Stitt,*	{ Middle Wheeling.
J. A. Thompson,		Muskingum and Tomika
H. P. M'Clurkin,	David Stormont,	Londonderry.
	Wm. Reynolds,	Salt Creek.
		Sandusky.

LAKES PRESBYTERY.

Wm. Milroy,	M. D. Willson	First, Miami.
J. S. T. Milligan,*	Isaac Patterson,	Second, "
P. H. Wylie,		Southfield.
H. H. George		Rushsylv., Macedon.
		Cincinnati.

* Not present at constitution of Synod.

† Ordained since last meeting.

Ministers.

J. M'Cracken,
D. S. Faris,
D. J. Shaw,
A. C. Todd,
J. Middleton,*
W. W. M'Millan,
J. Crozier,
James Wallace.

J. M. M'Donald,
C. D. Trumbull,

J. Dodds,*
R. B. Cannon.

ILLINOIS PRESBYTERY.

Elders.

John Weir,
John Moffett,
Robert H. Sinclair,
John Smith,

Congregations.

Old Bethel.
St. Louis.
Bethel.
Bloomington.
Elkhorn.
Stanton.
Olathe & Pleasant Ridge.
Indianapolis.

IOWA PRESBYTERY.

Samuel M'Ilhenny, Sharon.

James Linn,

Lind Grove.
Clarinda.
Winchester.†

Absentees—S. Sterrett, Wm. Slater, J. L. M'Cartney, R. M. C. Thompson, J. French, B. M'Cullough, W. F. George, S. M. Stevenson, D. H. Coulter, D. M'Kee, J. Love, J. Neil, T. M. Elder, R. Hutcheson, J. S. Buck and J. R. Johnston; R. J. Dodds and Joseph Beattie, Missionaries in Syria.

Satisfactory reasons for absence were assigned by those not present at the last meeting.

W. J. Gillespie and D. B. Willson were in attendance during the sessions of Synod.

CONGREGATIONS NOT REPRESENTED.—*New York Presbytery*—West Hebron.

Philadelphia Presbytery—Conococheague.

Rochester Presbytery—Lochiel.

Pittsburgh Presbytery—Pine Creek, Rehoboth, North Jackson and Poland.

Ohio Presbytery—Brownsville.

Lakes Presbytery—Cedarville, Cedar Lake, Novi, Garrison, Lake Eliza.

Illinois Presbytery—Princeton.

Iowa Presbytery—Vernon, Albia, Rehoboth, Maquoketa, Kossuth, Ainsworth, Walnut City, Elliot.†

Hugh Robinson, John M'Crea, John Weir and Robert Purvis, whose certificates were informal, were admitted to seats.

Andrew Stevenson, D. D., was chosen Moderator. The rule, requiring the calling of the roll, was suspended and R. Z. Willson was continued Clerk, and Elder William Wills was appointed Assistant Clerk.

It was *Resolved*, That an additional standing committee be appointed, to be called "Committee on the Travelling Fund."

* Not present at the constitution of Synod.

† Organized since last meeting

James Wiggins laid on the table a series of resolutions in relation to Finance.

The Committee on Unfinished Business reported. The report accepted and considered, item by item, for adoption.

As adopted it is as follows:

REPORT OF THE COMMITTEE ON UNFINISHED BUSINESS.

The Committee on Unfinished Business report: That they have examined the manuscript minutes of the last meeting of Synod, and them accurately transcribed.

The items of Unfinished Business are the following:

1. J. A. Thompson appointed receiver of the bequests of I. Gamble. (See printed minutes, p. 197.)

2. Committee to revise Rules of Order, &c. S. O. Wylie, Chairman. (*Ib.* p. 197.)

3. Committee to prepare and transmit Circular Letter to Religious Bodies continued. S. O. Wylie, Chairman. (*Ib.* p. 198.)

4. Committee to make Collection and Digest of Laws continued. S. O. Wylie, Chairman. (*Ib.* p. 200.)

5. Resolutions of N. R. Johnston in relation to changing the organization of Synod. (*Ib.* p. 205.)

6. Committee on Covenanting, &c. S. O. Wylie, Chairman. (*Ib.* p. 207.)

7. Committee on Endowment Fund continued. Walter T. Mitchell, Chairman. (*Ib.* p. 208.)

8. Committee on National Reform. T. P. Stevenson, Chairman. (*Ib.* p. 220.)

9. J. M. McDonald, (D. H. Coulter, alternate,) to preach during present sessions of Synod, on "The Duty of the Nation to the Church." (*Ib.* p. 225.)

10. Clerk to notify Presbyteries of New York and Pittsburgh of action of Synod in relation to the Professors. (*Ib.* p. 225.)

11. Committee to devise a plan for a Superannuated Ministers' Fund. S. Bowden, Chairman. (*Ib.* p. 226.)

12. A. C. Todd to preach during the present sessions of Synod, 1 Prov. 3:9, 10. (*Ib.* p. 233.)

13. Committee on Foreign Correspondence continued. S. O. Wylie, Chairman. (*Ib.* p. 233.)

14. J. M'Cracken appointed to preach in Princeton and announce suspension of J. Stott. (*Ib.* p. 225.)

15. Signs of the Times. James Wallace, Chairman. (*Ib.* p. 1)

Respectfully submitted,

R. Z. WILLSON,
J. C. K. MILLIGAN, } *Committee*
JOHN LYNCH,

Item 1. J. A. Thompson laid on the table \$408 $\frac{1}{2}$, to be disposed according to the provisions of the will of Mrs. Gamble. Referred to the Committee on Finance.

Item 2. The Committee reported progress and was continued.

Item 3. Laid on the table for the present.

Item 4. The Committee on Collection, &c. of Laws was not prepared to report, and was continued.

Items 5, 6, 7 and 8 were laid on the table for the present.

Item 9. Next Monday evening 7½ o'clock, was appointed for hearing the sermon on "The Duty of the Nation to the Church."

Item 10. Attended to.

Item 11. The committee will report to-morrow morning.

Item 12. Friday evening, 7½ o'clock, was appointed for hearing the sermon on Prov. 3:9, 10.

Item 13. Laid on the table for the present.

The hours of meeting shall be from 9 A. M. to 12 M., and from 3 to 5½ P. M. The half hour before recess at 12 M. to be spent in devotional exercises.

A Committee on Devotional Exercises, consisting of J. C. K. Milligan, H. P. M'Clurkin and James Wiggins, was appointed.

Recess was taken to 3 P. M.

Same Place, 3 P. M.

After recess Synod came to order. Minutes read, amended and approved. J. Dodds appeared.

The Moderator appointed the following Standing Committees:

On Presbyterial Reports—H. P. M'Clurkin, H. H. George, Wm. Wills. *On Discipline*—T. P. Stevenson, J. C. K. Milligan, William Cowan. *On Missions*—D. M'Allister, J. Galbraith, W. F. Bell. *On the Theological Seminary*—A. C. Todd, S. Carlisle, Wm. Magee. *On the Signs of the Times*—J. M. M'Donald, C. D. Trumbull, Samuel M'Ilhenny. *On Foreign Correspondence*—S. Bowden, A. J. M'Farland, John Caldwell. *On Finance*—J. W. Sproull, D. J. Shaw, Andrew Knox. *On the Travelling Fund*—J. M'Cracken, A. M. Milligan, Robert Purvis.

On Presbyterial Records—New York Presbytery: W. P. Johnston, J. C. Smith, John Moffett. Philadelphia Presbytery: J. R. Thompson, R. D. Sproull, John M'Crea. Rochester Presbytery: P. H. Wylie, Joseph Hunter, John Aikin. Pittsburgh Presbytery: J. M. Armour, A. M'Farland, M. D. Willson, Ohio Presbytery: J. W. Shaw, J. J. M'Clurkin, J. Smith. Lakes Presbytery: W. Graham, D. S. Faris, H. Robinson. Illinois Presbytery: J. O. Baylis, R. Reed, Thomas Young. Iowa Presbytery: J. H. Boggs, R. Shields, Henry Floyd.

Papers were received and numbered. No. 1. Report of Treasurer of Theological Seminary. No. 2. Report of Treasurer of Southern and Domestic Missions. No. 3. Report of Treasurer of Foreign Missions. No. 4. Report of Treasurer of M'Kinney Fund.

Item 14 of Unfinished Business was taken up. J. M'Cracken reported. The report was accepted and approved. It is as follows:

I report that I went to Princeton, and not being admitted to the church, preached in the court house adjoining, on the 14th of June, 1868, and at the close of the afternoon sermon read a certified extract of the minutes of Synod in the case of John Stott, containing his suspension and the dissolution of the pastoral relation between John Stott and the congregation of Princeton.

Respectfully submitted,

J. M'CRACKEN.

The report of the Committee on Unfinished Business was laid on the table for the present.

The Committee on Devotional Exercises reported. The report was accepted, amended and adopted. It is as follows:

The Committee on Devotional Exercises respectfully recommend:

1. That the half hour at the close of the morning session shall be spent in reading the Scriptures, prayer and singing.

2. That a special meeting for prayer and conference in behalf of a Revival of Religion, be held on Thursday evening, from 7½ to 9. The exercises to consist of prayer and remarks upon the topic, interspersed with reading of Scriptures and singing.

3. That in all the exercises the leader whom the Moderator shall appoint, shall read the Scriptures and give out the psalms, making his selections short; and the members may offer prayer or make remarks voluntarily, and shall endeavor to be brief.

J. C. K. MILLIGAN, *Chairman.*

Papers Nos. 1, 2, 3 and 4 were referred to the Committee on Finance.

The Central Board of Domestic Missions reported. The report was read and referred to the Committee on Missions.

The Board of Superintendents of the Theological Seminary reported. The report was read and referred to the Committee on the Theological Seminary.

The Board of Church Extension reported. The report was read, accepted and approved. It is as follows:

To the Synod of the Reformed Presbyterian Church to meet in Newburgh, May 26, 1869.

We record with gratitude to God the increasing interest which the Church manifests toward the Church Extension Scheme. The fact is especially cheering, that five out of the forty-three congregations which contributed during the past year, are of those to whom we have given assistance, and their contribution is well up to the average amount given by the other congregations. By this we are assured that the Church's liberality has been worthily bestowed, and that our work tends to "strengthen the stakes," as well as to "lengthen the cords."

Let us not then despise the day of small things. The progress, though slight, evinces that as this Scheme comes to be better understood, it commends itself to the Christian judgment of the earnest and liberal, as not only wise, but necessary to the maintenance of our Cause and Testimony in this day.

All other denominations are liberally expending money in the erection of church buildings, starting their new organizations with a neat and commodious house of worship free of debt, and thus their outposts soon become self-sustaining congregations and centres for new aggressive movements. Is it too much to hope that our church will learn wisdom in this matter, and by sowing liberally begin to reap bountifully?

The Treasurer's Report is herewith presented. The contributions

for the year were \$2,112.12, of which more than one-half was received from the six congregations in the cities of New York and Philadelphia.

The expenditures were \$2,050, viz., to the congregation of Slippery Rock, \$250; to Oil City congregation, \$350; to Topsham congregation, \$250; to Third Philadelphia congregation, \$700; to Stanton congregation, \$500, leaving a balance in the treasury of \$1,015.62.

In these outlays the Board, in every case, required liberal effort on the part of those receiving moneys through us, and we deem it justice to record that the members of Slippery Rock contributed \$2,000 toward their church building; Oil City, \$800; Third Philadelphia, \$700; Topsham, \$450, and Stanton \$2,000. Topsham and Stanton have liquidated their entire debt.

In conclusion, we ask the pastors and sessions not to forget the claims of this Board in their yearly collections, remembering that "the liberal soul shall be made fat, and he that watereth shall be watered also himself." If all our congregations will obey the Synodic injunction, and take up a collection even on the scale of our present contributions, we can soon relieve all our feeble congregations, and become an efficient aid to the Board of Missions in planting the gospel among the destitute.

Will not the entire church respond with their prayers and liberality?

Respectfully submitted, by order of the Board of Church Extension.

J. WIGGINS, *President pro tem.*

J. C. K. MILLIGAN, *Secretary.*

The Report of the Treasurer of Church Extension was referred to Committee on Finance.

Letters from the Reformed Presbyterian Synod of Ireland and Scotland were read, and referred to the Committee on Foreign Correspondence.

A letter from the Foreign Mission Committee of the Reformed Presbyterian Synod of Ireland was read, and referred to the Committee on Missions.

Synod having now received the first official intimation of the decease of the Revs. Wm. Anderson, Peter Carmichael and R. T. Martin, appointed J. R. W. Sloane, D. Scott and John Caldwell, a committee to prepare resolutions in relation to their decease, for transmission to the Reformed Presbyterian Synod of Scotland.

The Board of Foreign Missions reported. The report and extracts from a letter of R. J. Dodds, one of our Missionaries in Syria, to the Foreign Mission Committee of the Reformed Presbyterian Synod in Ireland, were read, and referred to the Committee on Missions.

The Presbyteries of Philadelphia, Pittsburgh, Lakes and Illinois had leave to sit during the Sessions of Synod.

Synod adjourned with prayer, to meet to-morrow at 9 A. M.

Same Place, Thursday, May 27th, 9 A. M.

Synod met and was constituted with prayer. All the members present, except Campbell, absent by indisposition. Minutes read, amended and approved.

Joshua Kennedy, J. Middleton, J. S. T. Milligan, J. C. Boyd and J. M. Johnston appeared. The certificates of the following elders were received, and their names were enrolled: John Stitt, from the congregations of Muskingum and Tomika; Wm. Dunlap, from the congregation of Utica; Samuel Arnot, from the congregation of Coldenham, and James Wright, from the congregation of Baltimore.

An invitation from the Young Men's Christian Association of Newburgh to the members of Synod, to avail themselves of the advantages of their reading room, was received. Synod accepted the invitation, and returned thanks to the Association.

Rev. James Kennedy, a member of the Reformed Presbyterian Synod of Ireland, was invited to take his seat as a consultative member. Mr. Kennedy was invited to address the Synod on Monday afternoon.

The Committee to devise a plan for a Superannuated Minister's Fund reported. The report was accepted, and after full discussion was re-committed. James Wiggins was appointed a member of the committee in place of D. M'Millin.

The Clerk was directed to draw an order in his own favor, upon the Treasurer of Synod, for fifty (\$50) dollars, the same to be charged to the Literary Fund.

The resolutions presented by James Wiggins were taken up and adopted. They are as follows:

1. *Resolved*, That the fiscal year of this Synod shall end on the last day of March in each year.

2. *Resolved*, That a committee of three business men, residing in some central place, be appointed as an Auditing Committee. Said committee to be appointed by Synod annually.

3. *Resolved*, That it shall be the duty of the treasurers of the several schemes of Synod, to send to said committee, one full month before the meeting of the Synod, all accounts and reports, with the vouchers.

4. *Resolved*, That it shall be the duty of said auditing committee to examine all reports and compare them with their vouchers, and report to Synod at its next regular meeting.

5. *Resolved*, That said report shall be referred to the Financial Committee of Synod, and after due examination, shall be published, together with the reports of the several treasurers, in connection with the published minutes, the expense of said publication to be paid out of the Literary Fund.

After spending half an hour in devotional exercises, recess was taken until 3 P. M.

Same Place, 8 P. M.

After recess Synod came to order. All the members present, except Campbell, still indisposed. Minutes read, amended and approved.

The Committee on the Superannuated Ministers' Fund reported. The report was read, amended and adopted. It is as follows:

The Committee appointed to devise a plan for the establishment of a Fund for Superannuated Ministers and the families of deceased ministers, report the following:

1. That each of the Presbyteries make immediate arrangements to have the several congregations under their care contribute liberally toward the establishment of this Fund.

2. It having been publicly stated, that a member of the church will give \$1,000 in case \$10,000 be raised in sums of \$1,000 or \$500, we call upon the wealthier members of the church to present of their abundance, in order to secure the amount so promised.

3. That the principal of this Fund shall remain unimpaired, and the income alone be used.

4. That ——— be appointed Treasurer of this Fund, to receive and invest whatever moneys may come into his hands, until the next meeting of Synod.

5. That hereafter annual collections be taken up for superannuated ministers.

6. That the presbyteries shall decide as who shall be the recipients from this Fund, their action being subject to the approval of Synod.

7. Moneys shall be drawn from this Fund only by order of Synod.

8. We recommend that a committee be now appointed to devise a plan for the establishment of a Sustentation Fund, this committee to report at next meeting of Synod.

Respectfully submitted,

S. BOWDEN, *Chairman.*

The Committee on the Sustentation Fund are Walter T. Miller, John Lynch, John Kennedy.

The hearing of Presbyterial Reports was made the order of the day for to-morrow forenoon.

Item 5 of Unfinished Business was taken up. The resolutions were read and rejected.

Item 15, Report of the Committee on the Signs of the Times, was added to the report on Unfinished Business. The committee will report to-morrow morning.

The rule requiring Synod to adjourn at 5.30 P. M. was suspended, and Synod adjourned to meet to-morrow at 9 A. M.

Same Place, Friday, May 28th, 9 A. M.

Synod met and was constituted with prayer. All the members present except N. R. Johnston, who soon appeared. Minutes read and approved.

Mr. Hannay had leave of absence during the remaining sessions of the Synod, and the clerk was directed to furnish him with a travelling certificate.

Papers were received and numbered. No. 5, report of New York Presbytery; No. 6, report of Philadelphia Presbytery; No. 7, report of Pittsburgh Presbytery; No. 8, report of Illinois Presbytery; No. 9, report of Ohio Presbytery; No. 10, report of Iowa Presbytery; No. 11, report of Lakes Presbytery.

Synod proceeded to the order of the day, the hearing of Presbyterial Reports:

No. 5. Report of New York Presbytery. Read and referred to committee on Presbyterial Reports, except so much as relates to covenanting, which was laid on the table for the present. No. 6. Report of Philadelphia Presbytery. Read and referred to the committee on Presbyterial Reports, except so much as relates to covenanting, which was laid on the table for the present. No. 7. Report of Pittsburgh Presbytery. Read and referred to the committee on Presbyterial Reports, except so much as relates to the Travelling Fund, which was referred to that committee. No. 9. Report of Ohio Presbytery. Read and referred to the committee on Presbyterial Reports, except so much as relates to Finance, which was referred to the committee on Finance, so much as refers to Discipline, to the committee on Discipline, and so much as refers to the Travelling Fund, to that committee. No. 11. Report of Lakes Presbytery. Read and referred to the committee on Presbyterial Reports. No. 8. Report of Illinois Presbytery. Read and referred to the committee on Presbyterial Reports, except so much as relates to Mr. Stott and the Princeton congregation, which was laid on the table for the present, and so much as relates to the congregation of Indianapolis, referred to the committee on Missions. No. 10. Report of Iowa Presbytery. Read and referred to the committee on Presbyterial Reports.

Synod *Resolved*, That whereas the name of J. Neil is omitted from the list of ministers in the Iowa Presbytery, the question in relation to his status in the church be committed to a special committee. J. M. Armour, S. Bowden, H. Floyd are that committee.

Presbyteries were directed to meet and ascertain their wants in relation to supplies, and report to the committee on Presbyterial Reports.

The Committee on Presbyterial Reports was instructed to assign unsettled ministers and licentiates for the entire year.

Synod directed that hereafter the hearing of Presbyterial Reports be the order of the day for the forenoon of the second day of its sessions.

Item 8 of Unfinished Business was taken up. The Committee on National Reform reported. The report was read and accepted, and the consideration of it and the subject of National Reform was made the order of the day for this afternoon.

The Treasurer's report of the Committee on National Reform was referred to the Committee on Finance.

The Committee on the Signs of the Times reported. The report was accepted and recommitted.

The Committee to draft resolutions in relation to the decease of Revs. Wm. Anderson, P. Carmichael and R. T. Martin, reported. The report was accepted and adopted, and it is as follows :

WHEREAS, this Synod has heard with profound sorrow that it has pleased the Head of the Church to remove three beloved brethren of the Synod of Scotland, viz., Messrs. Revs. Wm. Anderson, Peter Carmichael, and R. T. Martin, therefore,

Resolved, 1st. That we feel it both a duty and privilege to express our high appreciation of the eminent services of these departed servants of Christ, in a time of great trial and peril to the church.

2d. That in their fidelity to the principles of a Covenanted Reformation, their courage in upholding the banner on which is inscribed, "For Christ's crown and covenant," and in their devoted and self-sacrificing efforts to stay the tide of defection, we recognize the same spirit which actuated those who in former days perilled their lives on the high places of the field on behalf of all Reformation attainments.

3d. That while recognizing in the providence which has removed them at so critical a period, the sovereignty of that God who doeth according to his will in the army of heaven and among the inhabitants of the earth, and rejoicing in the belief that they have received from the Master's hand the crown of glory that fadeth not away, we express the deepest sympathy with the church in Scotland, the congregations of which they were pastors, and with their sorrowing families, in a bereavement so mysterious and painful.

4th. That a copy of these resolutions be forwarded to the Synod of Scotland, and to their respective congregations and families.

Synod having spent half an hour in devotional exercises, recess was taken until 3 P. M.

Same Place, 3 P. M.

After recess Synod came to order. All the members present except Purvis and Todd. Minutes read, amended and approved. Papers were received and numbered. No. 12, Report of Rochester Presbytery. No. 13, Memorial of C. Allen.

No. 12 was read and referred to the Committee on Presbyterial Reports, except so much as relates to discipline, which was referred to the Committee on Discipline.

No. 13. Read and referred to the Committee on Discipline.

Item 6 of Unfinished Business was taken up. The Committee on Covenanting reported. The report was read and accepted, and its consideration was made the order of the day for to-morrow forenoon.

Synod proceeded to the order of the day—the report of the Committee on National Reform. The report was considered paragraph by paragraph, for adoption.

James Wiggins had leave of absence for the sessions of to-morrow.

While the first part of the report on National Reform was under discussion, Synod adjourned with prayer, to meet to-morrow at 9 A. M.

Same Place, Saturday, May 29th, 9 A. M.

Synod met and was constituted with prayer. All the members present, except Angus, N. R. Johnston, W. P. Johnston, M'Cracken and Magee; all but the last soon appeared. Minutes read and approved.

Synod proceeded to the unfinished order of the day—the report of the Committee on National Reform. While this was under consideration the rule requiring devotional exercises was suspended, inasmuch as some members were obliged to leave, in order to fulfill appointments to preach in New York to-morrow. The rule to meet at 3 P. M. and 9 A. M. was suspended also, and Synod adjourned with prayer, to meet on Monday at 10 A. M.

Same Place, Monday, May 31st, 10 A. M.

Synod met and was constituted with prayer. All the members present, except J. M. Beattie, J. F. Beattie, Boggs, George, Knox, Magee, J. S. T. Milligan, J. C. K. Milligan, A. M'Farland, A. J. M'Farland, Reynolds, Sloane, T. A. Sproull, Todd, Wiggins, R. Z. Willson, who soon appeared, except Magee and Reynolds. S. O. Wylie appeared.

Minutes read, amended and approved.

Wm. Shaw, alternate of Samuel Arnot, took his seat.

The committee appointed to examine the records of Lakes Presbytery reported, that "the records had not been put into their hands, owing to the absence of the Clerk of Presbytery." Report accepted and adopted.

A letter from the delegate of the Reformed Presbyterian General Synod (N. S.), addressed to this Synod at its sessions of 1867, was received and referred to a special committee, consisting of A. C. Todd, Wm. Graham, John Angus.

A letter from the President of Monmouth College, Illinois, was received and referred to a special committee, consisting of S. Carlisle, J. M. M'Donald, J. Moffett.

The Committee on the Signs of the Times reported.

After some discussion, the causes of Fasting and Thanksgiving were put into the hands of the Central Board of Domestic Missions. Said Board was instructed to fill the blanks, revise the causes and publish the same, at a suitable time.

The special committee on the status of J. Neil in this court, reported. The report was accepted, and considered, article by article, for adoption. While the second article was under consideration, the hour for devotional exercises arrived.

Synod, after spending half an hour in devotional exercises, suspended the rule to meet at 3 P. M., and recess was taken until 2 P. M.

Same Place, 2 P. M.

After recess Synod came to order. All the members present, except Aiken, A. W. Johnston and M'Donald. The two former soon appeared.

Minutes read and approved.

The Committee on Missions reported. The report was accepted and laid on the table for the present.

The consideration of the report on the case of J. Neil was resumed. The report was amended and adopted. It is as follows:

The committee appointed to report in regard to the status of Rev. J. Neil, respectfully recommend the following:

1. That Synod approve the action of Iowa Presbytery in giving him no appointments, on the ground that his labors were unprofitable or unacceptable to the people, as the exercise of their unquestioned right, and a duty they owed to the people under their care.

2. That the Iowa Presbytery be directed to retain the name of Mr Neil on the roll of their constituent members.

J. M. ARMOUR, *Chairman.*

A communication from the General Synod of the Reformed Church was received and referred to a special committee, consisting of T. Sproull, D. Scott, Jas. Wiggins.

Item 7 of Unfinished Business was taken up. The Committee on the Endowment Fund reported. The report was accepted and adopted. It is as follows:

NEWBURGH, May 31st, 1869.

To the Synod of the Reformed Presbyterian Church :

The Committee on the Endowment Fund respectfully report : That they have deemed it judicious not to press for new contributions to the permanent fund, that no interference might occur, or appear to occur, with the increased contributions for the current expenses, made necessary by the action of last Synod in reference to the Professors and their salaries; and have limited their efforts to the collection of the amounts of such notes as was possible, and the reception of such new subscriptions as were offered without solicitation.

The amount of notes paid to the Treasurer is	-	-	\$ 478 55
“ “ bequest of George Spence,	-	-	1,000 00
“ “ judgment bond paid off,	-	-	616 00

Total receipts,	-	-	-	-	\$2,094 55
Cash in Treasury per last report,	-	-	-	-	896 22

Cash now in Treasury,	-	-	-	-	\$2,990 77
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And for which the Treasurer is receiving interest at the rate of 8 per cent. per annum, it being placed as a tempoary loan.

A member of the committee received \$25,00 on his way to Synod—a new subscription. This does not appear in the Treasurer's report.

The committee have no new recommendations, and only renew of those in their last report :

1st. The placing in the list of requisitions needed for the schemes of the church, an *estimate* of the amount that will be required *over* and *above* the income from the invested funds and regularly paid interest, to cover the current expenses of the Seminary. The amount we estimate to be thus necessary is \$3,500.

The collections in the various congregations, during the past year, amounted to but little over \$2,000; but as at the beginning of the year there was a balance in the Treasury of \$1,000, and the premium on gold liberal, the current expenses have been met, and the balance of \$64.34 is now on hand.

2d. To continue to have in view the completion of the Endowment Fund; and to this end to continue a committee for the purpose of obtaining donations and receiving bequests to the fund, and to assist in the collection of those notes and subscriptions which are still unpaid.

The present condition of the fund, and the investments for it, appear as follows :

Invested in N. Y. City 5 per ct. currency Water bonds,	\$ 5,000 00
“ “ U. S. 6 per ct. Gold bonds,	16,400 00
Notes of members in Treasurer's hands,	900 00
Cash, loaned temporarily at 8 per cent.,	2,990 77

Total, - - - - - \$25,290 77

Besides which, there is the amount previously reported of three to four thousand dollars of notes of hand of members of the church, and supposed to be good, and in due time available.

All which is respectfully submitted.

On behalf of the Committee,

WALTER T. MILLER,
Chairman.

Walter T. Miller, T. P. Stevenson, S. Bowden, R. B. Cannon, D. S. Fariß, H. H. George, J. C. Boyd, J. Galbraith and D. Gregg, were appointed a Committee on the Endowment Fund.

The report of the Committee on Unfinished Business was adopted. Rev. James Kennedy addressed the Synod.

The following resolutions were unanimously passed :

1. That this Synod has heard with great pleasure and satisfaction the genial and instructive address of Mr. Kennedy, and we heartily thank him, and by him send our cordial greetings to the Synod which he represents.

2. That we have been animated and encouraged by his eloquent and stirring words, and assure him that the memory of his presence with us, and of his counsels, will be cherished by us.

The consideration of the report of Committee on National Reform was resumed. The report was amended and adopted. It is as follows:

The Committee on National Reform respectfully report :

That we have co-operated during the past year with the movement to secure a recognition of Almighty God and the Christian religion in the Constitution of the United States, as far as the limited means placed at our disposal would allow. Seven of our ministers were employed for one month each, in lecturing on the subject of National religion, in distributing tracts, holding conventions, &c. The pulpits of all have been partially supplied during their absence. How great and effectual is the door which is opened in this land for the proclamation of the truth, they themselves can testify in your presence.

During the year, forty-five thousand tracts of 8 pp. each, have been printed and distributed.

Five thousand blank forms of a petition to Congress have been circulated in various parts of the country, and have been transmitted to Congress, bearing many thousands of signatures.

The most abundant and convincing testimony of the value of these labors has encouraged us in their prosecution at every step. Wherever the cause has been advocated, not only gratifying approval, but active co-operation has been secured. The readiness to hear the truth concerning the claims of the Lord Jesus as King of nations, and concerning the defects of a constitution which fails to recognize even

the first principles of natural religion, marks, to those who discern the importance of the fact, a new era in the history of our country. It is the unanimous judgment of your committee, that the work should be diligently promoted during the coming year, and a similar committee appointed to have it in charge.

The entire amount of money received by your committee since the last meeting of Synod, was \$954.27, including \$139.93 received from the sale of tracts. The total amount expended has been \$1,230.79, leaving a balance in the treasury of \$248.53. A financial report is herewith submitted.

We recommend that at least \$3,000 be provided for the prosecution of the work during the coming year.

We recommend the adoption of the following resolutions:

Resolved, 1. That as a branch of the Christian church, concerned for the honor of Christ, the welfare of religion and the salvation of souls, we deeply deplore the irreligious character of the Government of the United States. This nation has steadfastly refused any acknowledgment of the authority of God, of his Son, or of his law; there is no discernible regard for the will of God, as the motive of its public acts; it habitually governs itself through a body of public servants, most of whom are irreligious, and many of whom are openly immoral. And these facts declare that however the Christian religion may prevail among the people, it can lay no claim to the character of a Christian nation.

Resolved, 2. That this irreligion of the nation finds expression in the constitution of the United States. This fundamental law contains no reference to the supreme source of civil authority, and acknowledges no higher law than the popular will; it excludes the name of God even from the oath which it prescribes; it virtually declares immoral and ungodly men eligible to all political trusts; it neglects to provide for the observance of the Sabbath by the departments of the Government, so that such flagrant crimes as the recent sessions of Congress on the Sabbath, and the continual desecration of that day by the post office department, have the implicit sanction of the constitution. It short, it leaves the Government which it establishes destitute of any constitutional warrant for worshipping God, and without any constitutional obligation to abstain from violating his law. The astounding growth of political corruption, defying, as it does, all rebuke, all restraint, is the natural fruit of a constitution which ignores the foundations of all political morality.

Resolved, 3. That such a constitution cannot be accepted and approved by any Christian people without sin. We hold it to be the duty of every citizen of this nation to maintain an active dissent, by refusing to incorporate with a government thus constituted. This we hold to be not only the course of rectitude, but the attitude of power. In no other way, we are persuaded, can the slumbering conscience of the nation be aroused, and a public sentiment developed which shall, with God's blessing, accomplish in this land a thorough civil reformation.

Resolved, 4. That we hail with gladness the efforts which have been made by Christians of all denominations, in behalf of certain proposed

amendments to the national constitution. We accept this movement as evidence of increasing sensibility to the guilt and danger of national irreligion, and we pledge ourselves to cordial, prayerful and self-denying co-operation with it.

J. R. W. SLOANE, *Chairman.*

T. P. STEVENSON, *Secretary.*

The report of the Committee on Missions was taken up, and considered, paragraph by paragraph, for adoption.

While the article on Domestic Missions was under consideration, Synod adjourned with prayer to meet to-morrow at 9 A. M.

Same Place, Tuesday, June 1st, 9 A. M.

Synod met and was constituted with prayer. All the members present. J. B. Williams and J. McAuley appeared. Minutes read and approved.

The Committee on the Travelling Fund reported. The report was accepted and adopted. It is as follows:

The Committee on the Travelling Fund respectfully report the following tabular statement of the condition of this fund for the present meeting of Synod.

Presbyteries.	Amount received.	Expenses.	Amount distributed.
New York, - - - -	\$668 33	\$174 84	\$169 00
Philadelphia, - - - -	166 75	79 10	76 20
Rochester, - - - -	128 70	139 63	135 00
Pittsburgh, - - - -	421 13	507 45	490 85
Ohio, - - - -	143 60	228 60	220 30
Lakes, - - - -	144 25	120 40	116 30
Illinois, - - - -	150 40	466 70	451 46
Iowa, - - - -	209 95	366 45	354 00
Totals, -	\$2,013 11	\$2,083 17	\$2,013 11

The ratio of distribution is $96\frac{1}{10}$ per cent. We present a tabular statement of the fund since its establishment on the present basis.

	Estimated expenses.	Actual expense.	Receipts.	Per Cent.
1867, - - -	\$2,290 00	\$1,815 45	\$1,599 23	88
1868, - - -	2,422 00	2,809 46	2,259 00	$80\frac{3}{10}$
1869, - - -	2,498 00	2,083 17	2,013 11	$96\frac{6}{10}$

These figures give us encouragement to hope that the church appreciates the necessity, and is cordially willing to fulfil the obligation of defraying the expenses of the Synodical assemblies.

Although some of the Presbyteries have not filled their quota, yet the absence of so many members from the more remote congregations has so far reduced the expense as to counterbalance the deficiency.

We wish to notice the liberal response of the Eastern Presbyteries to the claims of this fund, and the culpable neglect of Illinois Presbytery to send on its quota.

Past experience teaches that it costs nearly thirty per cent. more to meet at points remote from the great thoroughfare of travel, and this should be borne in mind when Synod meets in country places, that special attention may be given to its collection.

We again renew the apportionment for another year on the basis of 80 cents per member to the several Presbyteries, as follows :

New York, - - -	\$688 80	Lakes, - - -	\$185 40
Philadelphia, - -	214 20	Illinois, - - -	289 20
Rochester, - - -	161 40	Iowa, - - -	271 80
Pittsburgh, - - -	574 00		
Ohio, - - -	161 40		\$2,546 20

As respects congregations that have not paid their quota, the Presbyteries are the proper authorities to deal with them. Synod has decided to deal with Presbyteries in regard to this fund.

Respectfully submitted. J. M'CRACKEN, *Chairman.*

The special committee on the communication from Monmouth College, Ill., reported. The report was accepted and laid on the table for the present.

The committee on the Records of the Presbytery of New York reported, "That they find in them nothing contrary to the *law and order* of the Church." The report was accepted and adopted.

The committee on the Records of the Presbytery of Philadelphia reported, that they "Find in them nothing contrary to the *law and order* of the Church." The report was accepted and adopted.

The committee on the Records of the Presbytery of Rochester reported, that they "Find in them nothing contrary to the *law and order* of the Church." The report was accepted and adopted.

The committee on the Records of the Presbytery of Pittsburgh reported, that they "Find in them nothing contrary to the *law and order* of the Church." The report was accepted and adopted.

The committee on the Records of the Presbytery of Ohio reported, that they "Find nothing in them contrary to the *law and order* of the Church." The report was accepted and adopted.

The committee on the Records of the Presbytery of Illinois reported, "That the said records are not present, owing to the absence of its clerk." The report was accepted and adopted.

The committee on the Records of the Presbytery of Iowa reported, that they "Find nothing in them contrary to the *law and order* of the Church." The report was accepted and adopted.

The special committee on the communication from the General Synod of the Reformed Church reported. The report was accepted and adopted. It is as follows :

The Committee to which was referred the communication from the General Synod of the Reformed Church respectfully report:

That we find the communication to be a circular addressed to the supreme judicatories of the several branches of the Evangelical church in the United States, inviting them to send delegates to a National Council, to be held in New York, on the third Tuesday of next October. The object of the Council is defined to be to "promote among the various bodies represented, not *organic*, but fraternal, union, for the maintenance of the common doctrines and ethics of the Christian church, whose common Head is the Lord Jesus."

That this object is both desirable and important, none will deny.

The maintenance of the doctrines and ethics of the religion of Christ, is one of the great ends of ecclesiastical organization. But it may well be questioned whether, in the present divided state of the church, we can as well promote that end by joining in the measure proposed, as by using efficiently those appliances which belong to our own proper sphere. Many as are the points on which the churches called evangelical are agreed, there are still some, in both doctrine and worship, which we condemn as errors, and testify against those who maintain them. We specify the use of human psalmody in the matter of praise.

While expressing our high regard for the venerable body sending the communication, and our warmest sympathy with the object, we would nevertheless recommend Synod, for the present, to decline the invitation.

Respectfully submitted.

THOS. SPROULL.

The Committee on Presbyterial Reports reported. The report was accepted and laid on the table for the present.

The Committee on Discipline reported. The report was accepted. Paragraph No. 2 was laid on the table until next meeting of Synod. The remainder of the report was amended and adopted. It is as follows:

Your committee find three items of business referred to it by Synod, in reference to which we beg leave to report as follows:

1. We recommend that the memorial of C. Allen be returned to the memorialist, he not being a party in the case which he asks to be reviewed. The rule expressly requires: "*The person who is under censure* is to make application to the proper authority for re-admission to his former standing in the church." Book of Discipline, page 91.

2. In reference to the request of the Presbytery of the Lakes for advice concerning the admissibility of testimony from parties in their own case, we recommend that this Synod declare that it lies in the discretion of inferior courts to admit such testimony, giving it the weight to which, in their judgment, it may seem entitled. See Book of Discipline, page 76. The judicatory "must avail itself of every kind of information accessible to it—the members using their own discretion in impartially and minutely weighing the nature of the testimony before them."

3. In reference to the recommendation referred to your committee from the Presbytery of Rochester, we recommend:

(1.) That when applications for dismission are made to sessions, duplicate certificates shall be prepared, one of which shall be given to the applicant, and the other transmitted to the session within whose bounds he proposes to reside.

(2.) When members remove, without applying for certificates, the session from whose care they have passed shall, within one year, forward their certificates to the session within whose bounds they have removed.

T. P. STEVENSON, *Chairman*.

The Committee on Foreign Correspondence reported a letter to the Scottish Synod, which was adopted and ordered to be transmitted.

The Committee on the Theological Seminary reported. The report was accepted. While the 4th article was under consideration, the

hour for devotional exercises arrived. After these exercises, the rule to meet at 3 P. M. was suspended, and recess was taken to 2 P. M.

Same Place, 2 P. M.

After recess Synod came to order. All the members present, except M'Donald and T. P. Stevenson, who soon appeared. Minutes read and approved.

J. C. K. Milligan was appointed the Moderator's alternate, to preach the opening sermon at the next meeting of Synod.

D. M'Allister was appointed to preach on the Sabbath during the next sessions of Synod, from 1 Tim. 6: 10, first clause.

A letter was received from the delegate of the Reformed Presbyterian General Synod (N. S.) to this Synod, and referred to the committee already appointed on a similar communication.

Walter T. Miller and Jas. Wiggins were appointed to secure return tickets for the members of Synod at its next meeting.

The Moderator was requested to preach on "The Present Duty of entering into Covenant," in his opening sermon at the next meeting of Synod.

It was *Resolved*, That when Synod adjourns it will do so to meet in the First Church, New York, on the Wednesday after the fourth Tuesday of May, 1870, at 7½ P. M.

D. M'Allister, J. H. Boggs, Jas. Wiggins, were appointed a committee to report, at the next meeting of Synod, upon the relation of the Sabbath school to the family, to the church and to society.

The consideration of the report on the Theological Seminary was resumed. Item 4 was referred to the Board of Superintendents, to mature a plan in regard to the length of the sessions of the Seminary, and report at the next meeting of Synod.

The report of the committee was adopted. It is as follows:

The Committee on the Theological Seminary respectfully report:

That during the past session the Theological Seminary has been successfully conducted, and is now in a very satisfactory condition. Grateful to the Head of the Church for the past and the present, we look forward with hope to the future of our school of the prophets. It seems to your committee, however, that there are decided hindrances to the full efficiency of the Theological Seminary.

Having considered some of these, we respectfully recommend,

1st. That a committee, to report at the next meeting of this Synod, be appointed, whose duty it shall be to *define* and, if found necessary, to enlarge the powers of the Board of Superintendents, so that they may have executive power and supervision, running all through the sessions of the Seminary.

2d. That a Fiscal Board be appointed, to procure suitable accommodations for the Seminary, and as soon as practicable, either purchase or otherwise provide, a building becoming the church, and affording the requisite conveniences for our Seminary. The building occupied at present being the property of a presbytery, and owing to recent changes in adjacent buildings, rendered wholly unfit for purposes of recitation.

3d. That presbyteries be directed to take decided measures for raising the standard of Latin literature among students under their care, so that in the Theological Seminary, Turretin may be read with ease, and that no temptation to abandon its use in Latin as a text-book, be furnished.

4th. We respectfully suggest to Synod the propriety of extending the sessions to seven months.

5th. We recommend that a collection be taken up in all our congregations for the purpose of enlarging the Library, and that the funds so raised shall be expended by the Board of Superintendents and Professors for the above purpose.

6th. We remind Synod that two members of the Board of Superintendents are to be elected at this meeting, to fill vacancies that have duly occurred by the expiration of the term of office of Revs. Jno. Galbraith and Jos. M'Cracken.

7th. We recommend the publication of the report of the Board of Superintendents of Theological Seminary.

All of which is respectfully submitted.

A. C. TODD, *Chairman.*

REPORT OF BOARD OF SUPERINTENDENTS OF THEOLOGICAL SEMINARY.

The Board of Superintendents have great satisfaction in reporting to Synod the healthful and vigorous state of its Theological Seminary. The action of Synod at last meeting, in giving the full time of both Professors to the duties of the Seminary, led to a partial re-adjustment of the departments of instruction. Prof. Sproull has charge of the departments of Systematic and Didactic Theology, Ecclesiastical History, Church Government and Pastoral Care; Prof. Sloane, of Hebrew and Greek Literature, Biblical Criticism, Hermeneutics and Homiletics. Turretin is read by the class under his direction.

The session for 1868-69 opened on the first Tuesday in November and closed on the fourth Tuesday in March. There were sixteen students in attendance during the session, ranking as follows: *First Year*—Patterson P. Boyd, James R. Hill, David G. Thompson. *Second Year*—Daniel C. Martin, David M'Fall, Thomas P. Robb, Thomas C. Sproull, William M'Farland. *Third Year*—Samuel R. Galbraith, R. J. George, John Hood. *Fourth Year*—Daniel C. Faris, Isaiah Faris, David Gregg, Jr., D. B. Willson, W. J. Gillespie. The Professors say in their report, that "the session has been in every respect pleasant and encouraging. The students have prosecuted their studies with the most commendable diligence, and have made satisfactory progress." Two full days, with evening sittings, were occupied in examination, and hearing discourses, and the result afforded gratifying evidence of the diligence and improvement of the students, and of the efficiency of the Professor's labors.

The students having declined competing for the bursaries on grounds submitted, and by us directed to be published in connection with our Minutes, the Board directed "that the money contributed for the bursaries be refunded to the donors."

For fuller information in regard to the studies of the session, we

refer to the reports of the Professors, published with our Minutes in the *Reformed Presbyterian and Covenanter* for May.

The Board express the hope that Synod will carefully foster its Seminary, and that the church, so greatly enriched and blessed by its fruits, will give to it a generous and unfaltering support.

Two vacancies occur in the Board, by the expiration of the time, one year, for which Rev. Joseph M'Cracken and Rev. John Galbraith were elected.

S. O. WYLIE, *Chairman*.

The committee under the 1st article are, S. Bowden, R. D. Sproull, John Aiken.

The committee under the 2d article are, Wm. Wills, D. Gregg, J. A. M'Kee.

A. M. Milligan and J. Galbraith were appointed members of the Board of Superintendents.

The Treasurer of the Theological Seminary was made an *ex-officio* member of the Board of Superintendents.

M'Neely had leave of absence, owing to indisposition, during the remaining sessions of Synod.

The consideration of the report on Missions was resumed. While the article relating to the Mission in Washington was under discussion, Synod adjourned to meet to-morrow at 9 A. M.

Same Place, Wednesday, June 2d, 9 A. M.

Synod met and was constituted with prayer. The calling of the roll was omitted. Minutes read, amended and approved.

Synod recommended to all our congregations the taking up of collections for the Bible Society.

The following resolutions were presented by T. P. Stevenson, and unanimously adopted.

Resolved, That this Synod views with deep concern the reviving growth and influence of the Secret Orders in the United States.

Resolved, That we condemn these associations, because their effect is to establish spurious and artificial social relations among men and a new code of duties founded upon these relations; because the secrecy they practice and enjoin is inconsistent with the candor becoming the Christian character; and because they virtually assume to establish a religion distinct from the religion of Jesus, and therefore false. On these grounds we renew our traditional testimony that those who enter these associations are unworthy of ecclesiastical fellowship.

Resolved, That we welcome with great satisfaction the rise of an earnest and wide-spread opposition to the Secret Orders, and we trust it shall increase and prevail till society be delivered from the dangers and purified from the corruptions which they occasion.

Resolved, That Revs. J. M. M'Donald, D. D., R. B. Cannon, D. D., D. S. Faris, A. C. Todd, H. H. George, and C. D. Trumbull, be appointed a committee to lay these resolutions before the National Convention, to meet in Chicago on the 8th inst.

The special committee on the letters from the delegates of the General Synod of the Reformed Presbyterian Church (N. S.), reported. The report was accepted and adopted. It is as follows :

The committee to whom were referred letters from persons representing the General Synod of the R. P. Church New School, recommend that a committee be appointed to respond to the above-named Synod at its next meetings, in the same fraternal spirit manifest in their letter, and

2d. That inasmuch as the letter from the Rev. Mr. Woodside requires only intimation that it has been duly received, that the same committee give such intimation.

Respectfully submitted. A. C. Todd, *Chairman.*

The committee under the 1st article, are S. O. Wylie, T. P. Stevenson, H. Floyd.

The Committee on Finance reported. The report was accepted, amended and adopted. It is as follows:

The Committee on Finance would respectfully report we have received and examined,

The Report of W. Brown, Treasurer and Trustee of Synod;

“ “ D. Gregg, “ of Theological Seminary;
 “ “ D. Euwer, “ of Southern and Domestic Missions;
 “ “ W. T. Miller, “ of Board of Church Extension;
 “ “ J. Wiggins, “ of M’Kinney Fund;
 “ “ W. Keys, “ of Committee on National Reform.

All the above reports have been audited, except those of the Treasurer of the M’Kinney Fund, and the Treasurer of the Committee on National Reform, the accounts of both of which we have examined, and found to be correct. We recommend that all of the above reports be kept on file, and also that the expenditures reported by the Treasurers of the Foreign, Southern and Domestic Missions and the Board of Church Extension, and the receipts reported by the Treasurer of the M’Kinney Fund, be published in connection with the Minutes.

The \$400 bequest of Mrs. Gamble, and \$8.50 interest on same, we have applied as directed, as follows:

\$102 to Synod’s Domestic Mission;

102 to “ Southern “

102 to “ Syria “

102.50 to Rev. John Crozier, for Indianapolis church.

In regard to the reference from Lakes Presbytery, respecting “conforming to God’s rule in the tithe,” we recommend that the ministers of the church be directed to call the attention of the people to the duty of contributing not less than one-tenth of their income to the Lord.

We recommend that the Treasurer of the Theological Seminary, in accordance with a request made by him in his report, be permitted to invest a portion of the funds in his possession, secured by bond and mortgage.

We recommend that those congregations which have not contributed to the M’Kinney Fund, be directed to do so before the next meeting of Synod.

The following is a compend of the finances of the church, as presented in the reports placed in our hands:

Foreign Mission Account.

Collections, donations, &c.,	-	-	\$ 7,575 97
Interest on invested funds, sale of bond, &c.,			1,182 39
Transferred from Foreign Mission Building Fund,			1,888 36

Total,	-	-	\$10,646 72
Whole amount expended,	-	-	8,137 08

Balance in Treasury,	-	-	\$2,509 64
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Syria Mission Building Account.

Balance as per last report,	-	-	\$ 2,834 86
Whole amount received,	-	-	33 50

Total,	-	-	\$ 2,868 36
Transferred to Foreign Mission ac't,	\$,1888	36	
Expenditures,	-	-	980 00

Whole amount expended,	-	-	\$ 2,868 36
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Domestic Mission Account.

Balance as per last report,	-	-	\$ 530 83
Collections, contributions, &c.,	-	-	1,204 67

Total,	-	-	\$ 1,735 50
Whole amount expended,	-	-	1,423 17

Balance in Treasury,	-	-	\$ 312 33
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Southern Mission Account.

Balance as per last report,	-	-	\$ 599 65
Collections and contributions,	-	-	3,320 92

Total,	-	-	\$ 3,920 57
Whole amount expended,	-	-	3,845 80

Balance in Treasury,	-	-	\$ 74 77
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Theological Seminary Account (Current Expenses).

Balance as per last report,	-	-	\$ 1,001 07
Interest and collections,	-	-	4,534 02

Total,	-	-	\$ 5,535 09
Whole amount expended,	-	-	5,470 75

Balance in Treasury,	-	-	\$ 64 34
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Seminary Endowment Account.

Balance as per last report,	-	-	\$ 896 22
Increase,	-	-	2,094 55

Total,	-	-	\$ 2,990 77
Endowment Fund invested,	-	-	22,300 00

Total Endowment Fund,	-		\$25,290 77
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Minutes of the Synod of the

<i>Fund for Educating Theological Students Account.</i>	
Balance as per last report,	\$ 826 59
Interest,	890 26
Total,	\$ 1,126 85
Whole amount expended,	1,000 00
Balance in Treasury,	\$ 126 85
<i>Literary Fund Account.</i>	
Balance as per last report,	\$ 3 94
Contributions, interest, &c.,	130 32
Total,	\$ 134 26
Whole amount expended,	50 30
Balance in Treasury,	\$ 83 96
<i>Library Fund Account.</i>	
Balance as per last report,	\$ 61 73
Collections, &c.,	133 47
Total,	\$ 195 20
Whole amount expended,	6 00
Balance in Treasury,	\$ 189 20
<i>Church Extension Account.</i>	
Balance as per last report,	\$ 953 50
Collections and contributions,	2,112 12
Total,	\$ 3,065 62
Whole amount expended,	2,050 00
Balance in Treasury,	\$ 1,015 62
<i>National Reform Account.</i>	
Balance as per last report,	\$ 525 05
Collections and contributions,	814 34
Received from sale of tracts,	139 93
Total,	\$ 1,479 32
Travelling expenses of agents,	\$ 687 85
Tracts, petitions, &c.,	542 94
Whole amount expended,	\$ 1,230 79
Balance in Treasury,	\$ 248 53
<i>M Kinney Fund Account.</i>	
Balance as per last report,	\$ 223 47
Collections and contributions,	380 96
Total,	\$ 604 43
Whole amount expended,	300 00
Balance in Treasury,	\$ 304 43

Fund for Superannuated Ministers' Account.

Total amount received,	-	-	-	\$	85	42
Whole amount expended,	-	-	-	-	73	24

Balance in Treasury,	-	-	-	\$	12	18
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The following is the estimate of appropriations for the several schemes of the church for the ensuing year:

Church Extension,	-	-	-	-	\$	4,000	00
Board of Education,	-	-	-	-	-	2,000	00
Foreign Mission,	-	-	-	-	-	10,290	00
Domestic “	-	-	-	-	-	1,000	00
Freedmen's “	-	-	-	-	-	4,000	00
Theological Seminary,	-	-	-	-	-	3,500	00
National Reform,	-	-	-	-	-	8,000	00

The following are the days appointed by Synod for taking up collections for the various schemes of the church:

Church Extension, 1st Sabbath of July.
 Freedmen's Mission, 1st Sabbath of August.
 Board of Education, 1st Sabbath of September.
 Theological Seminary, 1st Sabbath of October.
 Foreign Mission, 1st Sabbath of December.
 National Reform, 1st Sabbath of November.
 Domestic Mission, 1st Sabbath of February.

We recommend that pastors present the claims of the various schemes of the church before their congregations, in connection with the days appointed. Where it will not suit the convenience of a congregation to take up the collections according to this arrangement, we recommend that it be attended to as near the time as possible.

J. W. SPROULL, *Chairman.*

The Board of Education reported. The report was accepted and adopted. It is as follows:

REPORT OF THE BOARD OF EDUCATION.

Board of Education respectfully report, that the educational scheme over which this Board was appointed to preside, was inaugurated in the Synod of 1865, to meet the emergency of the emancipation of the four millions of the enslaved. The Board was directed to make an appeal to the church for funds to carry on the work and to establish a school for the education of talented colored youth for the work of teaching their brethren and preaching the gospel of Christ. Synod further directed the Board to confer with the owners of the College and Seminary at Northwood, and purchase, if they can on reasonable terms, and free from all encumbrances, those buildings, if this will in their judgment conduce to the furtherance of the object. According to Synod's directions, the Board has purchased the College building, and obtained the ownership by donation of one-half the shares of stock in the seminary, and a ten years lease of the other half of the shares at a merely nominal rent to keep the building in repair. Inasmuch as the laws of Ohio require that at least five members of the Board of Trustees of a corporate institution shall reside in the county in which such insti-

tution is located, in order to hold real estate—the property could not be deeded to your Board. We therefore appointed a committee, consisting of Messrs. H. George, H. Hervy and W. Rambo, to receive and hold the title until Synod should constitute the Board in such form that they could legally hold the property. We recommend that Synod appoint Mr. Henry George and Mr. Hugh Hervy additional members of the Board, and direct that Committee which now holds the title, to make the deed to Synod's Board.

A committee, consisting of Revs. J. M. Willson, S. O. Wylie and A. M. Milligan, with elder John Caldwell, was sent to Europe to solicit funds for carrying forward our work of education among the colored people of this country. The fund raised by this Committee has been all expended in carrying out the purpose for which it was contributed. Synod, at its meeting in 1866, at Rochester, appointed a member of this court to preside over the institution at a salary of one thousand dollars, and empowered the Board to select another in case of his non-acceptance. In accordance with this direction the Board secured the services of Mr. S. J. Crowe, who for two years has conducted the school. For the greater part of the time he has had the assistance of two additional teachers. The Institution, under his superintendence, has constantly increased in influence—in the number of students and in the progress made in learning. It enjoys the confidence and patronage of the community, and the prejudice against the Institution on account of the colored students is rapidly passing away. There has been a larger number of students in attendance during this year than at any previous time, and the examinations manifest a thorough training in the branches taught. The progress made by the colored students has far exceeded the most sanguine expectation of their friends, and is not exceeded by students of a similar grade in any institution, and their deportment and morals are unexceptionable. One of their number, Mr. J. F. Quarles, in order to obtain a diploma, has entered Westminster College. He enters the senior class next month. He is reported by his professors as second to no one in his class.

The Board has invited congregations, either severally or in conjunction, to undertake the support of particular persons of their own selection during their course in the Institution. The expense is from \$125 to \$150 a year. A few congregations have responded. The 1st New York, the 1st Philadelphia and the Ladies' Missionary Association of Pittsburgh congregation have each undertaken the support of one. The congregations of Salt Creek and White Lake have each been giving a partial support to one. Individuals and companies of individuals have undertaken the support of a student. Three of the lady teachers of the Washington Mission are educating a boy at their own expense. Mr. Wills and Mr. Milligan, of Pittsburgh, have undertaken the education of another. Mr. Robertson, of Scotland, has furnished the means of support for one student this year, and is expected to continue his bounty. Another gentleman in Scotland has transmitted five pounds. It is hoped that sufficient means for the support of two persons will be furnished from abroad. Three students are still fully, and two others partially supported by the Board. Arrangements has been made with

the principal that beneficiary students and the children of ministers receive their tuition free.

From the accompanying report of the Treasurer of the Board it will be seen that the contributions directly to the Board during the year, have amounted to but \$600. The fund collected abroad is now exhausted, and the salary of the principal is not yet fully paid. But twenty-seven congregations have taken collections during the year. If we are to succeed in bringing this long oppressed race to understand and adopt the truth and testimony, we must effect it mainly by the instrumentality of men of their own color—and if we are to succeed in educating men to plead our principles, we must educate them in our own schools and under our own influence, at least until they have fully adopted these principles. If we are to carry on this Institution, we must, for some time yet, give it a substantial support, and for the next year to supplement the deficit of this and carry forward the work will require \$2,000. Without this our work must be crippled and fail. In which case what shall we say to those men at home and abroad who have contributed their funds and entrusted them to us to be used in accomplishing this work? What shall we do with these young men to whom we have pledged our aid in their preparation for the work to which they so earnestly and ardently look forward? What is to become of all our protestations of friendship and determination to aid in lifting up this long oppressed race? We therefore recommend that collections be taken in all our congregations at an early date for this purpose, and that congregations be encouraged to undertake the education of an individual of their own selection.

At the instance of Prof. Crowe, and without any additional cost to the Treasury, the Board have appointed Mr. S. R. Galbraith assistant principal in the Institution. Respectfully submitted.

A. M. MILLIGAN, *Chairman.*

The report of the Treasurer of the Board of Education was referred to the Committee on Finance.

P. II. Wylie, C. D. Trumbull, Wm. Wills and Joseph Hunter had leave of absence during the remaining session of Synod.

The consideration of the report on Missions was resumed. The report was amended and adopted. It is as follows:

The Committee on Missions respectfully report:

We have examined the reports and other papers referred to us, and find the following matters before us for consideration: In the department of Foreign Missions, the occupation by our missionaries of Killis, and a proposal from the Irish Church with a view to the co-operation of the sister Synods in mission work in Syria. In the department of Domestic Missions, the appointment of a Missionary to California, the organization of a Western Board of Missions, an inquiry from the Central Board in reference to the prosecution of the Washington Mission, a change in the time of lifting the annual collection, and an application for assistance from the mission in Indianapolis.

In regard to Foreign Missions we report:

1. That Synod, recognizing the offered opportunity at Killis as a providential opening, and believing its prompt acceptance will prove an incentive to greater zeal and liberality on the part of the church, recommend the earliest practicable occupation of the place.

2. That in view of the increasing demands of the mission work in Syria, and of the cordial proposal for co-operation from the Irish Church, and with a gratifying sense of the harmonious and fraternal relations existing between our brethren in Ireland and ourselves, Synod authorize the Board of Foreign Missions to correspond with the committee of the Irish Church and our own missionaries in reference to a plan of co-operation, with directions to report at the next meeting of Synod.

In regard to Domestic Missions we report:

1. That upon careful investigation there does not appear sufficient encouragement to warrant at this time the appointment of a missionary to California.

2. That for the present the missions in the West be continued under the care of the Central Board.

3. That the relation which our church has always sustained to the colored people in bondage and in freedom, the interest now felt and manifested for their welfare by a large portion of the church, and the fact that no other opening for work among them is offered, not only forbid any relaxation of effort, but call for greater energy in the prosecution of the work in Washington; and that to secure the efficient prosecution of this work, a superintendent is necessary.

4. That the first Sabbath of August be the time fixed for lifting the annual collection for Freedmen's Missions.

5. We recommend that the Indianapolis Mission be transferred to the care of the Illinois Presbytery.

In conclusion, we recommend the publication of the accompanying reports, in the belief that the careful perusal of them by the people cannot fail to strengthen the confidence reposed by the church in the ability, energy and devotion of our Boards and missionaries, nor to stimulate our members generally to some degree of the same zeal and self-sacrificing labor, and to the increased liberality now imperatively demanded in these important departments of the church's work.

Respectfully submitted. D. McALLISTER, *Chairman.*

REPORT OF THE BOARD OF FOREIGN MISSIONS.

The Board of Foreign Missions report that the total receipts for this fund during the year ending April 20th, amount to eight thousand six hundred and fifty-six dollars and sixty cents (\$8,656.⁶⁰/₁₀₀), exclusive of thirty-three dollars and fifty cents (\$33.⁵⁰/₁₀₀) received for building purposes. The total expenditure for the year, including nine hundred and eighty dollars for mission building, was nine thousand and fifteen dollars and thirty-two cents (\$9,015.³²/₁₀₀). The close of last year found the mission in debt, and this was largely increased during the summer, to meet which, the Board found it necessary to draw upon the Building Fund for one thousand eight hundred and eighty-eight dollars and thirty-six cents (\$1,888.³⁶/₁₀₀). The balance in Treasury at this date is two thousand five hundred and nine dollars and sixty-four cents (\$2,509.⁶⁴/₁₀₀). In order to meet the salaries due the missionaries on the 1st October, the Board were compelled to sell part of the investment in Allegheny Co. bonds. The sum realized from this source was nine hundred and seventy-four dollars and eighty-seven cents (\$974.⁸⁷/₁₀₀). This is included in the total receipts for the year.

We have nothing of special note to lay before Synod in connection with the mission during the past year. The work has been quietly but constantly progressing, and to such an extent, that the mission is now operating in a wider sphere than at any previous period in its history. Tokens of the Divine favor and blessing have not been altogether withheld. Two persons have been received into the church by baptism, and others have applied who are in process of training and preparation.

The resident missionaries in the Latakiah department are Rev. Joseph Beattie and wife, David Metheny, M. D. and wife, and Miss Rebecca Crawford. Beside these and under their direction there are seven or eight native helpers or assistants engaged in teaching, and otherwise working for the good of their kindred and people. Some of them are highly spoken of by the missionaries, as earnest and devoted persons, and valuable results are anticipated from their labors; and the more so, as nearly all of them are Nusairiyeh, and have been educated and trained in the Mission School.

Mr. Beattie preaches on the Sabbath in the Arabic tongue to a congregation numbering about twenty persons. There has been of late a marked increase in the attendance, the number having risen about the first of March, without any noticeable cause, to about forty. It is noticed as an encouraging indication, that the attendance upon Sabbath services is less fitful and uncertain than heretofore. There is great regularity both as to hearers and attendance, from which it may be hoped that the power of the truth is beginning to be felt. During the year Mr. Beattie has made several excursions through the adjoining country for the purpose of extending acquaintance with the Fellaheen, in which he has been very successful, and opportunities have offered and been embraced in the course of these journeys for preaching the kingdom and showing unto men the way of salvation. A great point has been gained in the sowing of the good seed.

■ In the mission house in Latakiah schools for boys and girls were opened in the month of September. The boys' department, numbering twenty-five or twenty-six pupils, is under the charge of B'shara, a Christian convert, and a competent and experienced teacher. The girls' department has grown rapidly under the superintendency of Miss Crawford, who has now under instruction eighteen native girls. These are the day schools only, and would no doubt have been much larger, but for the fact that the principle of compensative tuition has been introduced, and those who enjoy the benefits of the school are required to pay a small fee. The new method thus far works satisfactorily and is coming into general use, not only in Syria, but in other parts of the world. It is now very generally regarded as the true principle. The success that is attending it indicates a marked and most favorable change in the mind of heathendom towards schools as a branch of missionary agency. Formerly parents could not be induced to allow their children to enter the schools; now, they are willing to pay for their instruction. The amount realized is necessarily small, but the main point gained is the establishment of the principle. The receipts from this source are some 300 piastres or 12 dollars (gold) per month.

The schools established in the mountain district, for the purpose of teaching the children of the Fellaheen, are an important arm of the mission. About 70 scholars, male and female, are under instruction in these schools, and but for the difficulty of obtaining teachers and the additional expense that would be incurred, schools would be organized in other villages beside these already occupied. A very gratifying and hopeful indication is the increasing interest shown by the people in the education of their children, and particularly their daughters. The prejudice that has long existed against the education of women is rapidly yielding to a better state of feeling.

The Boarding School, to provide accommodations for which, was one end sought for by the erection of the mission building, has not been opened; partly in consequence of the sickness of Mrs. Metheny, whose cares would have been greatly increased by the presence of boarding scholars, but chiefly from want of sufficient funds to meet the heavy expense of such an establishment. As the building is now completed and the absorption of moneys in this

direction checked, it is hoped that the present year will see this branch of the work in successful operation.

Something considerable has been done during the year in the way of Bible distribution. The circulation of the Scriptures and other religious literature among the people, is an end kept constantly in view by the mission. About 200 copies of the Old and New Testaments in Arabic, have been sold or given away, mainly the latter, in the Latakiyeh department,

The Aleppo department, embracing the city of Aleppo, and Idlib, a town of about 10,000 inhabitants, forty miles distant from Aleppo, was entered upon in the month of June. The missionaries in this field are Rev. R. J. Dodds and wife, who removed to Aleppo from Latakiyeh during last summer, aided by five or six native helpers. For a short time after the arrival of Mr. Dodds, the attendance upon the Sabbath services ranged from fifteen to twenty persons, but of late it has not been quite so good. Aleppo, though a large and interesting, has the reputation of being a hard and most discouraging field for missionary effort, requiring a special measure of faith and patience. A large and in some respects splendid city, the capital of a Pashalic, the residence of the Turkish viceroy, it has the wealth and vices of a great metropolis, where the world easily holds its dominion, and Satan sits securely in his seat. It is no worse in this regard, however, than Corinth and other places, where God had much people to be added to the church, and which are signalized in history as fields on which the gospel has achieved the most splendid of its triumphs.

The schools in Aleppo and Idlib are encouragingly successful. The aggregate number of pupils under instruction is about 120, of whom thirty are girls, with the prospect of increase to at least fifty during the summer. These schools are ostensibly for secular instruction, but the teaching is pervaded largely by the religious element. The course of reading is of a decidedly religious character, far more so than in our schools at home. The Bible, "Pilgrim's Progress," "Peep of Day," "Line upon Line," and other books of the same kind are regularly read in the school. We would be faithless and unbelieving, not to hope and look for valuable results from such a system of training in the case of the young. God's word will not return unto him void. The church may have long to wait for the harvest, but it will come without fail, unless hindered from maturing, by her own impatience and unbelief. "It would do you good," says Mr. Dodds, in a late communication, "to see how children ten or twelve years old, who have been two or three years in our school, can accumulate Scripture proofs, giving chapter and verse for the sole Mediatorship of Christ, and against the intercession of Mary, and the saints and angels, and the adoration of pictures and crosses and auricular confession and priestly absolution, with the other anti-christian abominations which they are taught in their own church."

Beside two meetings on the Sabbath, Bible class in the forenoon, and preaching in the afternoon, Mr. Dodds holds a week evening meeting for religious inquiry, Bible reading, and prayer. In Idlib the attendance upon Sabbath services is larger and more regular than in Aleppo. These services are under the direction of Muallin Isa, a man full of faith and of zeal for the truth.

The Board wish to be advised by Synod, in regard to the matter referred to, in the following statement from Mr. Dodds, "When the work here (Aleppo) was in the hands of the U. P. Church of Scotland, they had another out station besides Idlib, namely, Killis, a town of about the same size as Idlib, and at about the same distance from Aleppo, but in an opposite direction. The measure of success there in Dr. Wortabet's time, was much the same as in Idlib. When we took up the work we left Killis out of our plans, partly because of its great distance from Latakiyeh, partly because the prevailing lan-

guage of the place is Turkish, not Arabic, and partly because it lay quite within the geographical limits of the A. B. C. F. M. The vernacular of all those to whom Dr. Wortabet addressed himself there, all of them members of the Greek Church, is Arabic; but they also understand Turkish, in which language the gospel is preached every Sabbath under the auspices of the American Board; a state of things which seemed to us to relieve us of all obligations to become their evangelizers. Yet there are considerations which weigh on the other side of the question; as 1st. these Arabic speaking people in Killis, although they understand Turkish, do not like to have their schools and preaching in that language, as it is not their vernacular, and perhaps their wives and children understand it but very imperfectly. 2d. Upon their application to the American Board to make some provision for their religious instruction in the Arabic language, the latter refer them to us, and ask us to make for them that provision which they desire. 3d. There is mission property there, viz., a house for mission uses said to be worth \$500, which by the terms offered us by Dr. Wortabet, when he gave up the place to us, would belong to our mission in case we would make a permanent station at Killis; and 4th. Our predecessor had a special desire that *we* should occupy Killis. To occupy it would add about \$15 per month to the expenses of the mission." Mr. Dodds craves instruction from the Board, as to the course to be pursued with reference to Killis, and as the occupancy of it involves additional outlay, the Board refer the matter to Synod for its judgment in the case.

The Reformed Presbyterian Synod in Ireland, has resolved to enter upon the work of missions in a foreign field. A communication has been addressed to us by a committee acting under instructions of the Commission of Synod, with reference to co-operation with us in our Syrian mission. They have transmitted to us a letter, written by Mr. Dodds, after consultation with the other members of the mission, containing some general suggestions as to a plan of co-operative effort. The matter is one of grave importance to both Synods, and also to the mission work in Syria, and a decision with reference to it involves a responsibility which the Board feel that it would not be proper for them to assume. That Synod may have the whole case before it for intelligent deliberation and action, we submit the correspondence referred to above.

The Board make known to Synod with eminent satisfaction, the diligence, the zeal, and labor of its missionaries. This commendation belongs to all and to each of them. They have been instant in season and out of season. They have toiled and worked in sickness as well as in health. Their labors have been abundant, and their cares numerous and wearing. Dr. and Mrs. Metheny have endured trials of special severity during the year. The latter has enjoyed scarcely an hour's health, and so prostrated had she become that arrangements were made by her husband to return with her to the United States, as the only hope of restoration. Unwilling to leave her chosen field and work, while the possibility of recovery remained to her, she resolved to wait a little longer. Patient waiting has had its reward. At the latest accounts, her health was greatly better, and the return home has been for the present postponed. Let our dear brethren have the sympathy and prayers of the whole church, in the trials which they are called to endure, that out of them may come good to themselves, and to the Lord's work in Syria.

A retrospect of the past, and a view of the present state and condition of the mission, supply ground for encouragement, and gratitude to the blessed King of Zion. While we cannot rejoice in many actual conversions, difficulties heretofore in the way are in measure removed, the people are beginning to seek after knowledge, and some are inquiring after the way of the Lord. Those who are on the ground and are conversant with the past and present of

the mission, are satisfied with the indications. They are emboldened by what they see and know, to believe that their strength has not been spent in vain, nor their labor for nought. The sphere of the mission is greatly enlarged, and is continually widening. New fields invite the husbandmen to enter; and the facilities for working are greater and better suited to the demands of the occasion. We need not hide it from the church that the progress of the work is compelling a large expenditure, and that in case she means to keep abreast the advance and secure the advantage of what has been already gained, she must make up her mind to heavier sacrifices in this direction than have heretofore been required. It is impossible to rest where we are. By an immutable law of the spiritual kingdom of God, we must either press forward to greater conquests, or submit to the humiliation of retreat, and it may be the eventual loss of all that has been won, and at no small cost of treasure and effort. If the enemy is gloating over such anticipations, he is predestinated to disappointment, for we speak what we know and testify what we have seen, when we say that our honored church will never consent to relinquish even an inch of territory gained in Syria, but seizing the banner that has been given to her by her divine Leader and Lord, she will press steadily and invincibly forward, until the destructions of the many adversaries of the gospel have been brought to a perpetual end.

We close by submitting to Synod the following estimate of the expenses of the mission for the ensuing year.

Salaries of Missionaries,.....	\$3,400 00
Rent for School Building, Aleppo,.....	100 00
" " Idlib.....	80 00
Wages for teachers, Aleppo, Idlib,.....	600 00
Seven Schools, Fellaheen,.....	700 00
Day Schools, Latakych.....	350 00
Boarding School, Latakych.(40 boarders).....	2,000 00
Books, including Scriptures, for distribution,.....	250 00
Contingencies and Incidentals,.....	200 00
	<hr/>
	\$7,680 00

To meet this we may probably calculate on,

Income from Medical Department,.....	\$500 00	
Rent of Mission Building,.....	100 00	
Mr. Lyde's Annuity,.....	300 00	
Other sources,.....	100 00	\$1,000 00
		<hr/>
		\$6,680 00

To which add 50 per cent. premium on gold and cost of exchange,.....

3,340 00

Amount to be raised by the church at home,.....

\$10,020 00

To which add, in case Synod directs the occupation of Killis,.....

270 00

\$10,290 00

SAMUEL O. WYLIE, *Chairman.*

T. P. STEVENSON, *Secretary.*

REPORT OF CENTRAL BOARD OF DOMESTIC MISSIONS.

At our last report, Mr. W. J. Gillespie was employed at Lake Reno and Round Prairie, Minnesota; he returned to the East in September, and Rev. James Wallace was appointed instead. He remained but a short time. Since then both stations have been unoccupied, because there was no available min.

ister known to the Board. Last April Mr. D. O. Paris was appointed, and a request for his ordination forwarded to Illinois Presbytery, which was declined for the reason that "there was no choice of the people, or of a church court." The need of an ordained minister at these places is apparent to all. The Board, however, must take what it can, not what it would. At Lake Reno, the members expect to erect a house of worship this summer. Congregations should be organized as soon as possible at both of these points, and if a minister was placed at each, in a short time they would be self-sustaining. At Elliot a congregation of sixteen members has been organized, and a comfortable house of worship erected. Rev. J. S. Buck has been untiring in his labors until February last, when the state of his health confined him to his house; a recent letter informed us that he now preaches from house to house, and expects soon to occupy the pulpit regularly. The people agree to contribute to his support this year \$250, an average of \$15.62 per member. Supplements have been regularly paid to Rev. J. Dodds, Winchester, Kansas, and Rev. J. Crozier, Indianapolis, but there is no recent information relative to either of these places before the Board. In February Mr. W. J. Gillespie stated that he had information which led him to believe that a missionary was much needed in California, and offered his services as such. The Board appointed him, subject, however, to the action of Synod with reference to the means required for his support. There is quite a number of persons scattered along the Pacific coast who would gladly welcome a minister from our church, and certainly a wide field is there opening for missionary operations. There seems to be a growing sentiment among our people that the West is the true field of the church; and if this is so, would it not be better for Synod to appoint a board composed of members in that section? They would know better the wants of the community in which they reside, and enjoy more fully the confidence of this large portion of the church.

The Washington (D. C.) Mission is in as good condition as at any time since its commencement. The Superintendent, Rev. J. M. Johnston, and four female assistants, have been steadily at work since the vacation of last summer. Notwithstanding the destitution that prevailed among the freed people during the winter, the schools have been well attended and satisfactory progress made. The following extract from Rev. Johnston's report, will be sufficient in this connection:

"Our schools and Sabbath school are all in a healthy condition. The day schools for the year have numbered, in all four, from 175 to 200 pupils. The average attendance in all for the year is from one hundred to one hundred and fifty pupils. E. A. Jameson teaches a primary school of boys. Most of them beginning last October in their letters and on the charts, now read well in 2d reader, count simple numbers very well, and know something of the use of maps in geography. She has had a number transferred to a higher grade. K. E. Trumbull has also a primary school of girls, many of whom have been transferred to the secondary school taught by H. M. Johnston, and is composed of boys and girls who read in 2d and 3d readers, work in simple rules of arithmetic and study primary geography and writing. She, too, has transferred a large number to the intermediate school taught by S. E. Morse, reading in 4th and intermediate readers, study common school arithmetic, geography, writing, English grammar and history. The schools have all made very good progress this term; the discipline has been remarkably good, and the pupils have made very marked advancement in morals and manners, and we trust many of them in Christianity. I have during the term met with the schools every morning at 9 o'clock, reading a portion of Scripture, praying and singing and conducting other general exercises; spending about one hour each day in the

schools. The Sabbath school is composed mostly of pupils of our day schools, and a few others; the number is from one to two hundred, according to the state of the weather and other circumstances. We have about seventy-five that are very punctual in their attendance, many of whom have committed the greater part of the Shorter Catechism, some of the Psalms and portions of Scripture. While we feel that many have been brought to Christ through our means, yet we do not succeed in making Covenanters of them—they all incline to the Baptists and Methodists. Some say we do not want to make Baptists and Methodists—no; but if they are brought to believe in Jesus, and are saved, is not the end attained? Yet I must say it is not entirely satisfactory to us, to see the other churches reaping our harvest.

"We have many obstacles to contend against in our work—the opposition of the whites, and the superstition and fanaticism of the blacks themselves; and if the work is continued here at all we must have a better house of worship, and if possible, a colored man sent here to take charge. I preach as often as I can out around, yet I have for the last year felt so much circumscribed in my labors, that I have done but little. I therefore wish the Board to consider the appointment of one to take my place, if the work is to be continued, as I intend to resign at the close of the year."

The Board has intimation from the Freedmen's Bureau that a rental of \$10 per month will be paid for each teacher actually engaged in teaching thirty or more scholars. This will lighten somewhat the expense of the Mission, but in view of the intended resignation of Rev. J. M. Johnston, your Board wishes direction as to the course to be pursued. Most likely it will be difficult to find a suitable Superintendent. The schools could be continued by the teachers and some good done; but is this the work that will satisfy the church? The Board recommends a change in the time of collecting the funds, as much inconvenience has been experienced the past year. Owing to the late date at which collections were taken up, for nearly ten months the Board has been indebted to the generosity of its Treasurer for money to pay the current expenses. Collections might be taken up quarterly, or early in the year, and thus avoid the unpleasant necessity of appealing, through the press, for aid.

Respectfully submitted.

T. SPROULL, *Chairman*,
WILLIAM WILLS, *Sec'y*.

The request of the congregation of Indianapolis for aid from the Church Extension Fund was referred to the consideration of the Illinois Presbytery.

The report of the Committee on Presbyterian Reports was taken up, amended and adopted. It is as follows:

The Committee on Presbyterian Reports respectfully report:

We have examined said reports, and find in them nothings pecially interesting. Vacant congregations and missionary stations do not appear to be in a very flourishing condition. Presbyteries are recommended to pay more attention to these, by inquiring into their wants, and being careful to send to them the best laborers at their command.

There is no special interest in the cause of Christ reported by any Presbytery. All indicate the felt need of a true revival in the outpouring of the Holy Spirit. Would it not be well for all the Presbyteries to make special efforts to obtain a revival throughout the whole church, by an extraordinary use of all the means of grace? The beneficial effect of Presbyterian visitation is spoken of by some of the Presbyteries. We recommend that they be directed to attend to this duty with special care, requiring every pastor to give an annual account of his labors, and the state of religion in his congregation. Presby-

teries ought to urge sessions and congregations to unite in praying, "O Lord, revive thy work." There have been only two congregations organized during the past year. The Presbytery that reports these also reports the disorganization of two congregations.

There are fifteen ministers reported without charges, and ten licentiates. We recommend the following distribution of supplies:

New York Presbytery—R. Z. Willson; D. B. Willson, June, October and Nov. W. J. Gillespie, June and July. R. J. George, Sept. and Oct. D. Gregg, Sept. J. M. Faris, Sept. till Synod. S. R. Galbraith, July and Aug. Isaiah Faris, March till Synod. M. Wilkin, June.

Philadelphia Presbytery—D. B. Willson, Dec. and Jan. R. J. George, Aug. D. Gregg, Oct. S. R. Galbraith, June. I. Faris, Feb. M. Wilkin, July, after the 1st Sabbath. J. M'Auley, March.

Rochester Presbytery—D. Scott; D. B. Willson, Feb. and March. J. M'Auley, April. D. Gregg, Nov. S. R. Galbraith, Sept. and Oct. I. Faris, Nov. and Dec. J. Hood, July and Aug.

Pittsburgh Presbytery—T. M. Elder, John Wallace, N. R. Johnston, T. Hannay, J. B. Newell; J. M'Auley, till next Synod, except March and April. R. J. George, June. D. Gregg, Aug., Dec. till Synod. J. Hood, Oct. I. Faris, Sept., Oct. and Jan. M. Wilkin, Aug. and Sept. D. B. Willson, Sept. and April till Synod.

Lakes Presbytery—R. J. George, July. J. Hood, Sept. I. Faris, Aug. M. Wilkin, Oct. and Nov. J. M. Johnston, Dec.

Illinois Presbytery—James Wallace, John Crozier, D. B. Willson, Aug. W. J. Gillespie, D. Gregg, July. J. Hood, June.

Iowa Presbytery—R. B. Cannon, D. D., J. Neil, Alex. Wright, J. S. Buck, R. Hutcheson, D. C. Faris; D. B. Willson, July. I. Faris, June and July. M. Wilkin, Dec., and till Synod. J. M. Faris, June, July and Aug.

Statistics accompany the Presbyterial reports, we recommend their publication.

Respectfully submitted. H. P. M'CLURKIN, *Chairman*.

NEW YORK PRESBYTERY.

The New York Presbytery respectfully report, that during the year we have held two regular meetings.

The sessions of this Court have been well attended. Brotherly love continues. Our peace has on no occasion been interrupted. There are within the bounds of our jurisdiction, sixteen congregations and four Mission stations. Three of these congregations are without pastors. While we rejoice that the harvest is great, we have to complain that the laborers are few. We would earnestly request a liberal share in the distribution of supplies.

Presbytery has complied with the direction of Synod, and released Rev. J. B. W. Sloane from the pastoral charge of the Third congregation, New York City, that he might enter upon the duties of Professor in the Theological Seminary.

On the 5th of August, 1868, Presbytery, by commission, ordained and installed A. W. Johnson in the congregation of Craftsbury.

A call from the Topsham congregation, on J. M. Faris, was received at our last meeting, and was sustained as a regular gospel call. The call was ordered to be forwarded to the Presbytery in whose bounds he is laboring.

Our missionary in the city of New York has presented an encouraging report of his work during the last six months. Presbytery has resolved to continue the mission.

During the year we have entered upon the work of Presbyterial visitation. As far as the commissions have reported, we are encouraged to believe that

the ordinances are punctually observed, that the officers generally are faithfully discharging their trusts, and that the people are actuated by a commendable spirit of liberality. Yet, in common with our brethren throughout the church, we feel deeply the necessity of a more copious outpouring of the Holy Spirit, and the revival of the life and power of true godliness.

The work of "National Reform" grows in interest and efficiency among us. Time and effort are freely expended in educating a public sentiment which, we trust, will early demand a recognition of Messiah's reign. We deeply feel the necessity of engaging in the ordinance of covenanting. To promote a more fervent piety and to awaken a more ardent attachment to the distinctive truths of our profession, and in view of the work of national reform in which we are engaged, to exhibit to the nation the principles upon which we base this reform, and the spirit in which we will carry forward the work, we would urge upon Synod the duty of proceeding, at as early an hour as practicable, in this solemn ordinance.

We herewith present a statistical report, exhibiting the increase in our membership, and the contributions of our congregations, during the year. It will be observed that the schemes of the church have been, in general, liberally responded to. Days of fasting and thanksgiving have been observed.

Respectfully submitted.

JOHN H. BOGGS, *Clerk*.

REPORT OF PHILADELPHIA PRESBYTERY.

The Philadelphia Presbytery respectfully report: That two meetings have been held since the last meeting of Synod. The days of fasting and thanks, giving have been observed by the congregations under our care. The collections appointed by Synod have been generally attended to. We have four ministerial members and five congregations. Conococheague is still without a pastor. Though our congregations are not increasing very rapidly, yet there is encouragement in the fact that some of the youth of our congregations have made a public profession during the past year.

We do heartily recommend that Synod pursue the work of covenanting, and suffer no obstacle to stand in the way of the performance of the duty of the church in this important work.

We submit herewith our statistical report.

ROBT. J. SHARPE, *Clerk*.

REPORT OF ROCHESTER PRESBYTERY.

Presbytery of Rochester report as follows: Since last meeting of Synod Presbytery has held its semi-annual meetings, at which Presbytery had nothing before it except routine business.

The state of religion within our jurisdiction presents nothing worthy of special notice. The days of thanksgiving and fasting appointed by Synod have been kept, and the ordinances of religion are generally well attended in our several congregations.

We have seven congregations, namely, Rochester, York, Syracuse, Stirling, Lisbon (the latter two without pastors), and Ramsay and Lochiell.

Presbytery has, during the past year, disbursed three hundred dollars in aiding the congregations of Syracuse and Ramsay by supplement to the salaries of their pastors, and supplying partly preaching stations.

The number of members has been increased in all the settled congregations, and in one of the vacancies nine have been added to the church.

Presbytery calls the attention of Synod to the following subject, namely, the case of members leaving congregations without asking certificates of dismission. Presbytery recommends that for such cases, an act may be passed by Synod

instructing sessions to forward certificates of dismission directed to the sessions of congregations within whose bounds they may have settled.

We ask a liberal share of the young men at disposal of Synod.

All which is respectfully submitted. R. D. SPOULL, *Clerk.*

REPORT OF PITTSBURGH PRESBYTERY.

Since our last report Presbytery has held two regular meetings. All our pastors continue in their respective fields of labor, except Professor Sproull, who was released from the charge of the Allegheny congregation according to your instructions, that he might give his whole time to the duties of the Seminary.

We have now enrolled the names of twenty-one ministers. T. M. Elder and N. R. Johnston are engaged in teaching. The entire time of T. Hannay, J. M'Anley and J. Wallace is at the disposal of Synod. T. A. Sproull was ordained and installed in June, 1868, pastor of N. Alexandria and Greensburg congregation. In November, same year, J. A. Black was ordained and installed pastor of Clarksburg congregation. A call from Oil City congregation on D. Gregg, Jr., is in the hands of a Committee of Presbytery awaiting presentation.

S. R. Galbraith and R. J. George, students of theology of the third year, were licensed at our late meeting to preach the gospel. We have under our care nine students of theology. J. R. Hill was received since our last report.

We ask Synod for the full time of two laborers.

The days of fasting and thanksgiving have been observed in our bounds. All our congregations have contributed their full quota to Synod's travelling fund, except Allegheny, Springfield, &c., Poland and North Jackson, Slippery Rock, &c., and Rehoboth.

Respectfully submitted. D. REID, *Chairman.*

REPORT OF OHIO PRESBYTERY.

The Presbytery of Ohio respectfully report: That they have held two regular meetings of Presbytery since last meeting of Synod. At our Fall meeting two students of theology, P. P. Boyd and D. G. Thompson, were received under the care of Presbytery as students of the 1st year. \$200.00 having been left (by the late Robert M'Williams, of Willscreek branch of the Londonderry congregation) to the disposal of J. A. Thompson for mission purposes, was submitted to Presbytery and disposed of as follows: \$100.00 to be used to support preaching at Willscreek, and the remaining hundred to be placed in Presbytery's Mission Treasury.

Days of thanksgiving and fasting were observed by the congregations under our care. Collections appointed by Synod were generally attended to.

J. A. THOMPSON, *Clerk of Presbytery.*

PRESBYTERY OF THE LAKES.

The Presbytery of the Lakes would respectfully report: We have held one regular meeting during the year, characterized, as our meetings usually are, by unity and harmony; and still there is nothing indicative of any special zeal for God's cause, or special desire for God's favor. We hope we are enabled to stand fast in the Lord by the power of his might. Though much cast down, we are not in despair. There is still a banner displayed because of truth. The whole community, as well as ourselves, has been aroused on the question of National Reform, and we hope not without some cheering evidence that the Spirit of God is working with those that labor to have men know the mind and will of God in respect to the honor and homage due his Son. And

we urge upon Synod the importance of this work, which should be urged forward until every man in the nation, and especially every Christian, shall know the claims of Prince Messiah. We have nine settled pastors, one vacant congregation, and two missionary stations. All the ordinances are regularly and scripturally administered by our pastors. The vacant congregation of Garrison has been fully, and the stations of Fair Grove and Decatur to the best of our ability, supplied.

The days of fasting and thanksgiving have been observed, and the Synodical collections have generally been taken up.

We think Synod should more distinctly indicate the method of dealing with those who either partly or wholly fail in this matter, and also whether unrepresented congregations should be required to raise their quota of the traveling fund. We would desire to see Synod go forward to the enforcement of God's rule in the tithe, so that we may not only be scriptural in our methods, but enjoy the blessings which our treasuries could scarcely contain, and in the use of which our agents would no longer be famished, but require to be greatly multiplied.

Some of our number insist that our Discipline is inconsistent with the Bible rule, in neither allowing nor requiring parties to give testimony in their own case. Synod's deliverance is asked, as to this matter.

We feel that the times are both perilous and portentous. There are mighty foes pressing hard upon us, and a sea of trouble and trial lies before us. We would still desire to realize that there is no evasion for us, but a most blessed privilege and urgent duty in going forward to the labors and trials, the conflicts and rewards that await the witnesses for Christ.

J. S. T. MILLIGAN, *Clerk.*

REPORT OF ILLINOIS PRESBYTERY.

This Presbytery has held two meetings during the past year.

We have nine constituent members and eleven congregations.

Presbyterial examinations of our congregations have been attended to with encouraging results. Our congregations are in a good degree peaceful and prosperous.

The monetary pressure, together with the failure of crops, has caused some diminution in the contributions for the various schemes of the church. Our youth, though beset by temptations, have generally at an early age made a public profession of their faith in Christ and in the testimony of the church.

During the year Rev. Jas. Wallace has been engaged in preaching and lecturing in the cause of National Reformation, as the agent of the Christian Association of Southern Illinois. Presbytery commends his diligence and self-denying labors in this extended field. The harvest truly is great, but the laborers are very few.

May the Lord of the harvest send forth and sustain more witnesses for the truth as it regards the welfare and life of nations. Rev. A. C. Todd and J. M'Cracken were also engaged for one month during the past winter in the work of National Reform in the State of Illinois. A wide door of usefulness was opened before them, and they returned to their respective charges, impressed with the necessity of additional efforts by our church in this much neglected field of labor. We profess to know the importance of nations learning and obeying the will of God, and of honoring the Messiah the king of nations. May our light not be our condemnation.

At our last meeting we licensed to preach the gospel, D. C. Faris, Isaia Faris, and John Hood.

A call from Old Bethel on W. J. Gillespie has been accepted, and measured for his ordination and installation.

Days of fasting and thanksgiving have been observed by our congregations. Indianapolis congregation is again commended to the Central Board of Missions for such assistance as it may be able to render.

Rev. J. Crozier is still laboring in that congregation as stated supply.

J. Stott, since his suspension by Synod, continues to preach and administer ordinances to that portion of the congregation of Princeton who adhere to him. Our statistical table is appended, it is defective owing to the neglect of some congregations to report.

W. F. GEORGE, *Clerk.*

REPORT OF IOWA PRESBYTERY.

The Presbytery of Iowa respectfully report: That since your last meeting we have held two regular meetings, which were well attended, and were characterized by unity of sentiment and harmony of action. We have now eleven ministerial members, Rev. J. S. Buck having been received on certificate from Pittsburgh Presbytery. Three of our ministers are without pastoral charge—Revs. R. Hutchinson, R. B. Cannon and J. S. Buck.

Two congregations have been organized since the last meeting of Synod—Elliot, Min., and Winchester, Kansas. The latter of these made a call on Rev. Josiah Dodds, which has been accepted, and Mr. Dodds has been regularly installed as pastor of the congregation.

Two congregations, Davenport and Grove Hill, have been disorganized by the removal of members to other parts of the church.

A call by the congregation of Vernon on Dr. Cannon, was presented to him, but was not accepted.

We have now five congregations without pastors, viz., Rehoboth, Ainsworth, Vernon, Walnut City and Elliot.

Presbytery has given a grant for the moderation of a call to Rehoboth, Vernon and Walnut City.

Days of fasting and thanksgiving have been observed in all our congregations.

Respectfully submitted.

D. H. COULTER, *Clerk.*

The Committee on Foreign Correspondence reported in full. The report was accepted and adopted, and the letter to the Reformed Presbyterian Synod of Ireland ordered to be transmitted.

GLASGOW, June 11, 1868.

To the Synod of the Reformed Presbyterian Church in America:

DEAR BRETHREN—We very much regret that there should have been no correspondence between you and us for the long space of two years; but we hope that a few words will satisfactorily explain the cause. Your last letter to us bears date "Rochester, May 28th, 1866," and it is only now that we find ourselves in a position to reply. Your letter was addressed to the late Rev. William Anderson, Convener of our Synod's General Committee. It will be known to you that this beloved father departed this life on the 30th June, 1866, one short month, or thereby, after the date of your letter, and shortly after the sessions of our Synod for that year were closed. Hence it could not be laid on Synod's table for nearly a year. But this is not all. As will afterward be shown, the members of Synod of 1867 were not in possession of any communication from your Synod. On the death of Mr. Anderson, the synodical papers in his possession fell into

the hands of his son-in-law, the late Rev. Robert Thomson Martin, of Wishaw. By him, doubtless, your letter would have been laid on our table last year; but, in the inscrutable though all-wise providence of God, that beloved brother was prevented from being present at our meeting, through severe and, as it soon proved, fatal illness. Hence, no communication from you to us during last year's sessions of our Synod. By turning to the published Minutes of our Synod for 1867, you may have noticed the following: "The matter of correspondence with sister churches was taken up by Synod. After consideration, it was understood that a letter had been sent from the church in America to the late Convener of our Committee, but, owing to Mr. Anderson's death, and the illness of the Rev. R. T. Martin, no letter has reached Synod; and in the circumstances, the following were appointed a committee on correspondence, viz., the Moderator and Clerk, with Messrs. John Martin and James Patterson, to receive this letter should it be forthcoming, to prepare an answer, and submit it to the next annual meeting of Synod—the Moderator, Convener."

We have thought it right to enter thus fully into explanations, lest otherwise you might have deemed us lacking in courtesy, or that some abatement of our love toward you had taken place. And now that such explanations have been given, with which we cannot doubt you must be satisfied, we trust our intercourse will not again be interrupted.

In regard to the action of your Synod, respecting those members of the church who were engaged in the late civil war in your country, we still adhere to the opinion, that the faithful maintenance of a covenanted Testimony required you to express a distinct and unconditional disapproval of their conduct, and to have called upon them for an expression of regret on account of what appears to us to be an irregular and inconsistent procedure. We feel compelled, in justice to ourselves, to say, that those expressions in our last letter, in which we are made to say, that your resolutions were "so far," or upon the whole satisfactory," and to which you make particular reference, were by an unaccountable oversight in transcription, inserted by mistake which you will observe are opposed to other statements contained in and to the general spirit of, our letter. Your procedure was by no means satisfactory. But now that the war has terminated, and you are convinced of the evils and dangers arising from "the indefiniteness of Synod's action" in reference to this matter, we hope that a similar trial may not soon come in your way, and if it should, that our covenant God will sanctify to you the sad experience of the past. Having thus, dear brethren, fully and freely expressed our views, we have no more wish than you, to prolong the discussion of the subject and trust that the plain statements which in former communications as well as the present, we considered ourselves conscientiously compelled to make, will not tend in the least degree to interfere with that affectionate interest we feel in each other.

It delights us to be informed by you, that "there has perhaps been no period in the history of the church in this country, in which we were more closely united in the maintenance of our principles, and the advancement of the kingdom of Christ." Believe us, when we pray

ferently on your behalf, "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes" we "will now say, Peace be within thee, because of the house of the Lord our God," we "will seek thy good."

In the prosperous condition of your Theological Seminary, we most heartily rejoice, abated only by the illness when you wrote, and as we otherwise have learned since, by the death of that distinguished teacher, Prof. Willson. It is comforting to know when useful public men die, that after they have served their generation, they by the will of God fall asleep, to be again raised to a glorious rest and reward—that while servants die, the great Master lives, and that he both can and will raise up other fit instruments for the on-carrying of his work. May that good Lord sanctify to you and to us our several sore bereavements!

Your Missions and missionaries—those among the Freedmen and those in the Foreign field—are regarded by us with the deepest interest; and it is our earnest prayer, that the divine blessing may rest upon these benevolent enterprises, and make you instrumental in spreading the knowledge of that name which is destined to fill all the earth, as it shall endure for ever.

We are not so sanguine as to the projected amendment of the United States Constitution, which, you inform us, "is attracting considerable attention" in your country. We rather incline to the belief that existing systems must be overturned, to make way for the erection of nobler and more lasting institutions. "I will overturn, overturn, overturn it: and it shall be no more, until he comes whose right it is; and I will give it him."

As regards ourselves, while painfully conscious of many shortcomings, and smarting under heavy and sore bereavements, we would still say, "The Lord of us hath mindful been, and he will bless us still." "Ebenezer, hitherto hath the Lord helped us." From the statements made at the commencement of our letter, you must have noticed our sore trials in the past. Our senior minister, who was honored of God to occupy a prominent position at our disruption—the Rev. W. Anderson, A. M., died at Loanhead, on the 30th June, 1866. Our young brother, the Rev. R. T. Martin, died suddenly, at Wishaw, on the 11th June, 1867. And the Rev. Peter Carmichael, after several months' illness, died at Greenock, on the 28th day of June, 1867. Yet we do not despair. "Our God who is the Lord of hosts is still upon our side, the God of Jacob our refuge for ever will abide." We have been enabled to maintain the preaching of the gospel and the administration of the sacraments with considerable regularity, and, considering our numbers, as fully as could have been expected. In this we have been much assisted by help generously sent us from time to time, from the sister church in Ireland. On the 8th of August, 1867, one of our vacancies was filled up by the ordination of an esteemed brother; and, on the 6th of May, of this year, another beloved young brother was stationed on another of the towers of our Zion. Notwithstanding of all this, however, there are still a number of scattered friends of our covenanted cause for whom our hearts bleed,

because we cannot supply them with gospel ordinances. It may be interesting to you to know that we have several students preparing for the Christian ministry—one of theology, the others pursuing their literary studies at the University.

The most friendly relationship and interchange of services continue between ourselves and the church in Ireland, and at the present moment the sister Synods are seriously projecting the joint occupation of some foreign field for missionary operations.

In this country an ill-assorted union movement is being vigorously pressed forward among different ecclesiastical bodies; among whom are our former brethren, who seem most eager to be united with the larger bodies, and who though still holding by the name of Reformed Presbyterians, either maintain perfect silence on those time-honored bonds of union, the National Covenant of Scotland, and the Solemn League and Covenant of the three kingdoms, or misrepresent their nature and design; and who besides, by word and deed, are quitting more and more the old, firm ground so long maintained by our fathers. We need scarcely say, that we take no part in the movement; but look anxiously on to see what the end shall be. There are certain indications which lead us to conclude that the so-called union will be preceded by another disruption. The Lord seems to be sifting churches as well as nations in our day, and we doubt not, he will bring order out of confusion, until he shall have established Jerusalem, and made her a praise in the whole earth.

“Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.” “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.”

Signed in name and by order of Synod,

ROBERT DUNLOP, *Moderator.*

DAVID HENDERSON, *Synod Clerk.*

LETTER TO SCOTTISH SYNOD.

NEWBURGH, June 1st, 1869.

To the Synod of the Reformed Presbyterian Church in Scotland:

DEAR BRETHREN—It gives us much pleasure to resume correspondence with you after so protracted an interval, and we unite with you in the desire “that our intercourse will not again be interrupted.” At our last meeting, expecting that a letter would soon be received from you, we appointed an interim committee, to prepare and forward an answer; but by some oversight your letter did not come into the hands of this committee until a day or two before the present meeting of Synod.

Our grief has been renewed by the mention you make of your many and sore bereavements. We have at this meeting prepared resolutions, expressing our sense of the great loss the church has sustained by the death of Revs. W. Anderson, R. T. Martin and Peter Carmichael, which, by order of Synod, will be forwarded to your venerable body, and to the families and congregations of these lamented brethren.

We have to record, with profound gratitude to Almighty God, the fact, that since the death of the late Prof. Willson, now nearly three years, no breach has been made among our ministers; though one of our number, Rev. J. S. Buck, who has been laboring for some time, with great assiduity and success, as our missionary in the North West, is unable to meet with us, and is in a very precarious state of health. Rev. S. O. Wylie, who was prevented by sickness from attending the sessions of Synod during the first week, has been so far restored that we are now favored with his presence.

The number of our congregations, as reported to us by the eight presbyteries, is about ninety (90). The number of settled pastors is sixty-eight (68). Two of our ministers, Rev. Dr. Sproull, and Rev. J. R. W. Sloane, by the unanimous desire of Synod, at its last meeting, have resigned their pastoral charges, and devoted themselves entirely to their work as Professors in the Theological Seminary. Our Theological school is in a very flourishing condition. The number of students in attendance at the last session was sixteen (16). Five of these were licensed in the spring. We have adopted the plan of licensing students at the end of the third year. We require their attendance on classes during the fourth session, and they are ineligible to a call until they have completed the full course of Theological study.

We have ten (10) licentiates in all, under the care of the different presbyteries, seven of whom have completed the full course. Four (4) of these have already received calls, one of which has been accepted.

At this meeting of Synod there are sixty-four (64) ministers present, and forty-five (45) ruling elders. We have eighty-three (83) ministers in all, including the two Professors of Theology, and the missionaries in Syria. Our country is so vast, that it is only with great expense and self-sacrifice, that so many are able to attend the Assembly of the Elders.

Our Foreign Mission is widening its field of labor, and increasing its efficiency. Since we last wrote to you, we have been able to occupy Aleppo as well as Latakiah, the two places being distant from each other a three days' journey. Mr. Dodds, with his family, are in Aleppo; the other missionaries, Mr. Beattie and Dr. Metheny, with their families, and Miss Crawford, remain in Latakiah. We hope ere long to send a medical assistant to Aleppo. The experience the church has had of the very great advantage of a medical missionary in Latakiah, makes us the more desirous of this. In Aleppo the American Board have also a Mission, but it is confined to those speaking the Turkish language. Mr. Dodds is laboring among the Arabic speaking population.

We have recently completed a mission building in Latakiah, at an expense of \$7,000 in gold. It is for church purposes, for a school, and also for boarding thirty to forty scholars, to be under the Christian influence of a mission family who are to reside in the building. The people responded with unexampled liberality to the call made upon them to furnish funds for the erection of this building, when it was seen to be essential to the success of the Mission. They gave

enough, and more than enough. Our want of faith has been rebuked, and we have been made to know that the people have a mind to give, whenever a demand upon their liberality is made.

We are also seeking to occupy a wide field opening up before us in the West and Northwest. The recent completion of that vast undertaking, the rail road from the Atlantic to the Pacific, will greatly extend this work, as well as furnish increased facilities for its prosecution. The greatness of the work given us by the Head of the church to do, taxes our resources to the utmost. Our settled congregations extend from Boston on the east, to Kansas on the west, a distance of from 1,500 to 2,000 miles.

There are scattered members of the church in California, to whom we hope ere long to send a missionary.

We rejoice to be able to say, that we remain so fully united as we are in the maintenance of the Testimony. We have found that activity in the cause of Christ is the essential condition of harmony in the church.

We are prosecuting the work of National Reform with increased effort and success. A large part of the sessions of this Synod has been devoted to the hearing of reports from the agents employed in this work during the past year, and to devising means for the still more vigorous prosecution of this great and important movement. Seven of our ministers left their pulpits for a month, to engage in this work, and one agent has been employed constantly for eighteen months. The public ear has been open as it never was before. Everywhere large assemblies were held; opposition has been excited in many quarters, but that is what we expected, and in some respects desired. We are not, we think, over-sanguine of success. But while we read, "A nation shall be born at once," "A short work will the Lord make upon the earth," "I the Lord will hasten it in his time," we trust that we have some foundation on which to base our hopes of a not long delayed success to this movement. We conceive that if so radical a change as we propose be effected in our Constitution, the government of the country will be overturned in the scriptural sense.

One of your highly esteemed ministers, Rev. R. Dunlop, has been in this country the greater part of a year; but we have not been favored with his presence at our meeting of Synod.

The people have responded liberally to his application for assistance, and we trust he shall return with means sufficient to free a struggling congregation from the incubus of a great debt.

We need scarcely assure you again of our sympathies, and prayers to our covenant God on your behalf. We have no fear but that you will still be sustained amid your many sore trials and sad bereavements. "The Lord is faithful, who shall establish you, and keep you from evil."

Yours in the bonds of brotherhood.

S. BOWDEN, *Chairman.*

To the Moderator and remanent members of the Reformed Presbyterian Synod of North America, to meet in Newburgh, on Wednesday, 26th May, 1869.

DEAR BRETHREN—It is with the utmost gratification that, by instructions from our Synod, a communication is now addressed to you. It was by a simple oversight that you had not a letter from us at your last meeting, and that we thus deprived ourselves of the pleasure and profit of a reply from you.

The presence of two brethren from the United States at our meeting in Londonderry last year, was a valued pledge that the brotherly covenant between you and us remains unbroken, and was a source of great gratification to all here. We listened to the address of one of them with much interest. You, we trust, will have among you a very highly esteemed brother from this country, the Rev. James Kennedy, who will be able, *viva voce*, to communicate much more information respecting our state and prospects, in a way, too, much more satisfactory than could be expected from a brief epistle.

Many here watch with great interest your progress and operations. Your work amongst the freedmen of the South has our largest sympathy. We look for communications from your Syrian Missionaries with earnest desire, and with the prayer that their self-denied and faithful labors may be crowned by the blessing of the Church's Head, with a goodly measure of success. We are most anxious to occupy some field of foreign missionary labor for ourselves, either in conjunction with them or elsewhere, as soon as possible, and we hope to be in a position to do so in a year or two more. The movement on your side of the Atlantic for national reform and the amendment of the general and State constitutions, so as to bring them into conformity with the claims of the Christian religion, of God, his law, and the reigning Mediator, is regarded by us as one of the most momentous concern. While not sanguine of immediate results, where mere worldly politicians have to be dealt with, remembering the scriptural injunction, Trust not in princes nor man's son, we rest satisfied that the truth and cause of a covenanted testimony shall not suffer at your hands; nor should we despair of the most glorious results when it pleases God to pour out his Spirit from on high. In due time, doubtless, the seed sown by those who go weeping to their work, shall spring up and shake with prosperous fruit like the trees on Lebanon. This is our encouragement to pursue the path of duty amid all difficulties and discouragements from men, with unflinching fidelity. In due season we shall reap if we faint not.

In the aspects of public events in these countries at present, civil, social, even religious, there is little to furnish ground of hope or rejoicing to the friends and advocates of a covenanted testimony. Changes are taking place in political opinion, and in consequent political action, with what seems to us amazing rapidity; and still greater appear to be looming in the distance. But regard to scriptural principle is as much ignored as ever, if not more so. The measure for disestablishing and disendowing the church established by law in Ireland,

and terminating other religious endowments at the same time, is as nearly certain to become law ere long, as anything future can be. Opinion is divided as to what the consequences must be, but augur good. The English establishment is in a most deplorable state. Ritualism has taken firm hold of a large section of it, is bold and panting, advancing onward with rapid strides. Romish doctrine is preached from an ever-increasing number of pulpits, and Romish practices are being introduced by an ever growing number of ministers, many of whom repudiate with the utmost scorn, the very name of Protestant; while both church and State, as now constituted, are perfectly paralyzed or indifferent, and wholly destitute of power or inclination to arrest the flowing tide. Many intelligent, earnest, thoughtful Christians have come to the conclusion that a measure of disestablishment and disendowment there is greatly more needed, in the interests of pure and undefiled religion, than in Ireland, and would be a consummation devoutly to be wished. This seems to them the most likely means, under God, of preventing the realization of the bad anticipations of clever and intriguing emissaries of the man of sin; the effect that they will soon have Protestant England completely over to Rome. Truth should have a fair field, and requires no aid, at least from those who are disposed to treat truth and error as equal footing. In Ireland the efforts of the astute, ultra-macartney faction are directed especially toward obtaining more of government countenance and support for their educational schemes, a line of conduct in which they have succeeded only too well already, and in which they require to be sedulously watched. On the whole, we see greater reason than ever for abiding by the position taken up by our church all hitherto, of refusing to be mixed up in any way with systems, whether civil or ecclesiastical, that are essentially anti-Christian in character and operation, systems solemnly abjured in the covenants of our fathers—and this all the more that some who should know better appear to have come to the deliberate conclusion that the reasons for dissent and separation no longer exist. In things pertaining to man we have been no doubt great progress and improvement, but in things pertaining to God the progress has not been, in a political point of view, advancing, but actually retrograde.

As respects our own community, matters are flowing on much the same channels as in former years. One beloved young brother, the T. C. Britton, of Newry, has been removed from among us by death within the current year, when he might be said to be only entering a ministerial life that promised to be one of great usefulness. The mysterious dispensations in Providence are fraught with solemn lessons to survivors. We desire to say, The will of the Lord be done; and consolation is found in the reflection, that what is felt by us as a loss, is to the departed unspeakable gain. When breaches are made in the ranks, the great Captain of our salvation can fill the ranks again. Our Theological Seminary prospers. Last session we had sixteen students in attendance, the largest number we have had yet in a year since it was opened. Our people, moreover, continue to exhibit undiminished attachment to the principles of our covenanted testi-

The recent general election of members of Parliament tested this in many instances, and we have not had reason to be ashamed of the result. Thus we have many grounds for thanking God and taking courage. The principles for which our martyred fathers bled and died, even the most distinctive and peculiar, are not less precious and important than they ever were. The time has not yet come for the witnesses on their behalf to lay aside their sackcloth, and emerge from their comparative obscurity. We must wait God's time for that. But we rest in the assured expectation that, when that time comes, these principles, however they may be despised or repudiated now, shall be triumphant in recognition, application and operation throughout all the kingdoms of the earth, north, south, east and west. Even so, come Lord Jesus!

And now, dear brethren, wishing you grace, mercy and peace from God our father, and our Lord Jesus Christ, we subscribe ourselves for the present. Yours in the bonds of a covenanted fraternity,

C. K. TOLAND, *Moderator.*

R. NEVIN, *Clerk.*

LONDONDEBERRY, 12th May, 1869.

NEWBURGH, June 2d, 1869.

To the Synod of the Reformed Presbyterian Church in Ireland:

DEAR BRETHREN—Your very cordial letter was received by us at this meeting of Synod, and read with the greatest satisfaction and interest. Our relations become increasingly closer and more pleasant each returning year. The frequent visits of our ministers to you, and the presence at least occasionally of one of your number in our own midst, make us feel the more that we are indeed one church.

Our highly esteemed brother, Rev. James Kennedy, is present with us, as you expected, and we have had the advantage of his counsels, especially in the establishment of what has been for some time before the church, a Disabled Ministers' Fund, designed for the benefit both of aged ministers and the families of deceased ministers. He has given us also much interesting information with respect to "your state and prospects." We have felt while listening to his able address, how cold and unsatisfactory is the written page in comparison with the living voice.

The renovation of the covenant is still before the church, and we trust this great work will not long be delayed. What we have heard from our esteemed brother from your side, of the happy effects of this act of covenanting upon the church in Ireland, in staying the tide of defection and promoting harmony and efficiency, makes us the more desirous to share the same blessings ourselves.

Our work in the Syrian Mission is going on with still increasing activity. It is sustained at an annual expense of about \$10,000. The recent completion of the mission building in Latakiah, inaugurates a new era in the history of this great enterprise. It gives the whole work a character of permanency, such as it never before had. The natives seem to have always thought that at any time we might leave the field. Now they see that we are determined to remain with them. Beside the missionaries whose names are familiar to you, and whose work lies so near your hearts, there are employed in the work also

twelve or fourteen native helpers, most of them earnest Christians. We have made some converts, and a number of persons who desire to make profession of their faith in Christ, are in process of training. We have resolved at this meeting, to occupy Killis, a town lying about forty miles south of Aleppo. Our work is largely in the way of teaching children, and in this we are abundantly prospered. We have instructed our Board of Foreign Missions to correspond with you on the subject of co-operation with you, and if possible, present a plan for such co-operation to the next meeting of Synod.

Our work among the Freedmen in Washington has been continued during the past year as usual. Rev. J. M. Johnston is laboring in that mission, with four female teachers. About one hundred and fifty colored children are taught in the schools through the week, and nearly the same number on the Sabbath. A great deal of work is also done by the Superintendent, in ministering to both the physical and spiritual necessity of a large number of persons who would else be left entirely destitute, no man caring for their souls.

We are still educating a number of colored persons in Northwood, Ohio. We expect that next winter one of these will enter our Theological Seminary.

There are present at this meeting of Synod 64 ministers and 45 ruling elders. The number of our ministers in all, including the missionaries in Syria, is 83. Our congregations, about 90 in all, extend, on a line drawn east and west, nearly 2,000 miles. Our entire membership is not far from 10,000, and the total of our contributions at least \$160,000—a very gratifying increase. The amount has nearly doubled within ten years.

We are prosecuting the work of National Reform with increased assiduity and probability, at least, of success. A number of our ministers left their pulpits for a time, at the call of the church, to engage in this work. One agent has been employed constantly for eighteen months. The interest of the public has been aroused as it never was before. Not a few from other churches are coming to the help of the Lord against the mighty. We trust we shall not disappoint your expectation, when you say, "we rest satisfied that the truth and cause of a covenanted testimony shall not suffer at your hands." We look not for immediate success, but "in due time we shall reap if we faint not."

We have to lament the increasing Sabbath desecration that prevails so extensively in this country. The attempt is made on every hand, especially by our immense German population, and unscrupulous politicians who court their favor, to convert God's holy day into a French or German holiday.

We take great interest in the public movements of your country. We especially rejoice in the disestablishment and disendowment of the church in Ireland, which we suppose may now be regarded as a certainty. This is a removal of one of the many evils that stand in your way, and with which we have not to conflict. Our province seems rather to build up, yours to pull down and destroy.

With us as with you, ritualism is largely on the increase, and this

not solely in the Episcopal Church. There is exhibited in many quarters a desire at least of return to a religion of forms and ceremonies. Popery is advancing with rapid strides; some of its leading men declare publicly, that they expect to be the ruling power in the land, by the beginning of another century. With their wonted subtlety, they are seeking to control our schools and seminaries of learning, and are exceedingly active and untiring in their efforts among the colored people of the South. We will not allow ourselves, however, for one moment, to think that their unhallowed efforts shall be crowned with success. God will not abandon this fair land, fearfully though we have provoked his wrath.

We sympathize with you in the bereavement you have experienced in the death of one of your most promising young ministers. The Lord has been very gracious to us in this respect. Since the death of the lamented Prof. Willson, now nearly three years, no breach has been made among our ministers.

We passed through the same season of trial to the fidelity of our people that you did, within the current year—a fiercely contested election. Our people stood firm, and were content to wait for God's salvation. "He that believeth shall not make haste." While General Grant is very far short of what we could desire, at least he has displaced an incumbent of the presidential office who was a living disgrace to his position, and to the whole country, and whose influence was almost entirely on the wrong side. The influence of President Grant is all in behalf of what is known as the 15th amendment to the United States Constitution, which it is probable will be approved by a sufficient number of the States, and which removes almost entirely the political disabilities under which an oppressed race have so long labored.

Every thing serves to confirm our attachment and devotion to the precious truths which as a church we have long held. "We can do nothing against the truth, but for the truth." We rejoice that though separated from each other by the wide waste of waters, we are so fully one with you. We cannot allow ourselves to doubt that ere long these principles shall be stripped of all their shame and ignominy, and universally acknowledged as excellent.

Yours in gospel bonds,

S. BOWDEN, *Chairman.*

The report of the Committee on Covenanting and items of reports of New York and Philadelphia Presbyteries on that subject, were taken up. The committee on that subject was continued. James Wiggins and Andrew Knox were added to the committee.

The report was re-committed to the committee, together with the draft of a covenant found in Vol. I, No. 1 of the *American Christian Expositor*. The committee was directed to prepare a bond, and report to the next meeting of Synod, on the morning of the second day of its sessions, and the consideration of the subject of Covenanting was made the order of the day for the forenoon session of the third day.

Pastors of congregations were directed to preach on the subject of Covenanting.

The report on the communication from Monmouth College was taken up. A substitute for the report was entertained and adopted, as follows: *Resolved*, That J. M. M'Donald, D. D., and C. D. Trumbull be appointed a committee to consider and report to next Synod, whether we should become interested in the support, management and government of said college, and if so, upon what terms.

The item in report of the Illinois Presbytery in relation to J. Stott and Princeton congregation, was taken up, and laid on the table.

The Committee on Finance made a supplementary report. The report was accepted and adopted. It is as follows:

In regard to the report of James Brown, Treasurer of the Board of Education, referred to us after our report was adopted by Synod, we would respectfully present the following: We have examined said report and find it correct.

The entire amount of money received is	-	-	-	-	\$601 60
Entire amount expended,	-	-	-	-	: 550 10

Balance in Treasury,	-	-	-	-	\$51 50
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We recommend that the report be kept on file and the expenditures be published. J. W. SPROULL, *Chairman Com. on Finance*.

Synod returned its sincere thanks to the members of our churches in Newburgh for their very hospitable entertainment of the members of Synod.

Thanks were returned to the railway companies that have granted return tickets to the members of Synod, and also to those who made arrangements for procuring them.

The Minutes were ordered to be published in the *Reformed Presbyterian and Covenanter*.

Synod adjourned with prayer and singing Psalm 133.

ANDREW STEVENSON, *Moderator*.

R. Z. WILLSON, *Clerk*.

LETTER FROM THE GENERAL SYNOD OF THE REFORMED CHURCH.

The General Synod of the Reformed Church to the Assemblies, Synods and Judicatories of the several branches of the Evangelical Catholic Church in the United States, sendeth greeting.

At its session in the City of Hudson, N. Y., held June, 1868, the General Synod of the Reformed Church in America adopted by a unanimous vote the following circular letter:

National Council of Evangelical Churches.

Whereas, The Constitution of the Church confides to the General Synod the duty of "regulating and maintaining a friendly correspondence with the highest judicatories or assemblies of other religious denominations, for the purpose of promoting union and concert in general measures which may be calculated to maintain sound doctrine, prevent conflicting regulations relative to persons under censure of the judicatories of other denominations, and to produce concert and harmony in their respective proceedings to promote the cause of piety and religion;"

And Whereas, It is the conviction of this Synod that wholesome fraternal measures may be adopted for combining and unifying the *Evangelical* denominations in support of the common doctrines of

Christianity, without involving any surrender of the distinctive features and individual characteristics of these denominations;

And *Whereas*, The doctrinal and governmental system of the Reformed Church is broad and catholic, presenting a basis on which general measures for the promotion of piety and religion may be prosecuted; therefore,

Resolved, That this Synod hereby appoints a committee of three ministers and three elders, to present, in its behalf, to the highest judicatories and assemblies of other Evangelical denominations, at their next annual meetings, for their consideration and adoption, the following plan of a National Council of the Evangelical denominations in these United States:

1st. Such Council shall have for its great object the concerting of proper measures for promoting, *not* organic, but fraternal union, for the maintenance of the common doctrines and ethics of the Christian Church, whose one head is the Lord Jesus.

2d. That its powers shall be simply advisory, and be exercised, not for the purpose of assailing what any denomination represented therein may regard as necessary to its welfare, but to secure concert of action for the furtherance of the Gospel, by diminishing sectarian rivalries and oppositions.

3d. Such Council, when convened, may consider and recommend such general measures as may tend to give expression to the proper and essential unity of all who love the Lord Jesus Christ, whether in this or other lands, and draw them closer together in aggressive labors to bring the whole world into subjection to Christ.

4th. The Council shall be a delegated body, and may consist of five representatives—three ministers and two laymen—from each Evangelical denomination acceding to this recommendation, but no denomination, as such, shall be held responsible in any legislative sense for what the Council may choose to recommend.

5th. The Council shall meet, provided the higher judicatories and assemblies of sister churches accede to this suggestion, on the third Tuesday of October, 1868, in the City of New York, at 10 o'clock, A. M., in the Reformed Church on Washington Square.

The President, Adessor, Stated Clerk of this Synod, with the elders, Robert H. Pruyn, Sanford Cobb and Frederick T. Frelinghuysen, were appointed a Committee to carry the above into effect.

The undersigned, President and Stated Clerk of the Synod, have been directed by the Committee above named to forward the foregoing paper to your reverend body, and request for it a favorable consideration.

The state of Christianity in our country, in its relation to anti-Christian forces seems to encourage an effort to secure a co-operation among all who "hold the faith," in measures fitted to meet the exigencies of the times.

Hoping that your reverend body may be willing to take the action suggested in the preceding paper, we subscribe ourselves as

Yours, in fraternal bonds,

ELBERT S. PORTER, *Prest. General Synod.*
DAVID D. DEMAREST, *Stated Clerk.*

NEW YORK, MAY, 1869.

STATISTICS OF THE

CONGREGATIONS.	PASTORS.	P. O. ADDRESS.	No. of Elders.	No. of Deacons.	No. of Families.
New York Presbytery.					
First New York,.....	J. C. K. Milligan,...	264 W. 40th st., N. Y.,.....	6	9	12
Second New York,...	A. Stevenson, D. D.	341 W. 12th st., N. Y.,.....	8	6	16
Third New York,.....	No Pastor, .....	.....	7	0	11
Brooklyn,.....	J. H. Boggs,.....	133 Lafayette Av., Brooklyn,...	3	3	2
Boston,.....	Wm. Graham	East Cambridge, Mass.,.....	5	5	5
First Newburgh,....	S. Carlisle,	Newburgh, N. Y.,.....	6	6	10
Second Newburgh,...	J. R. Thompson,....	Newburgh, N. Y.,.....	5	6	7
Coldenham,.....	J. W. Shaw,.....	Coldenham, Or. Co., N.Y.,....	4	4	1
White Lake,	J. B. Williams,.....	White Lake, Sul. Co., N.Y.,...	5	5	3
Kortright,.....	J. O. Baylis,.....	Kortright, Del. Co., N.Y.,....	4	5	2
Bovina,	J. Kennedy,	Brushland, Del. Co., N.Y.,...	3	3	2
Walton,.....	D. M'Allister,	Walton, Del. Co., N.Y.,.....	4	2	2
Ryegate and Barnet,...	J. M. Beattie,.....	Ryegate, Vt.,.....	6	3	7
Craftsbury,.....	A. W. Johnston,...	East Craftsbury, Vt.,.....	4	2	3
Topsham,	No Pastor,.....	Topsham, Vt.,.....	4	1	1
West Hebron,.....	No Pastor,.....	West Hebron, N. Y.,.....	2	2	...
W. Galway Miss. Sta.	.....	W. Galway, Fulton Co., N.Y.,...	...	...	...
Ballibay Miss. Sta.,...	.....	Camptown, Bradf'd Co., Pa.,...	...	...	...
Centreville Miss Sta.,	.....	.....	...	...	...
Fayston Miss. Sta.,...	.....	.....	...	...	...
New Y. City Miss. St.	R. Z. Willson,.....	859 8th Ave., N. Y.,.....	...	...	...
Syrian Mission,	Joseph Beattie,.....	.....	...	...	...
Total,.....	.....	.....	76	62	88
Philadelphia Presbytery.					
First Philadelphia,...	T. P. Stevenson,....	1329 Vine st.,.....	8	8	...
Second Philadelphia,...	S. O. Wylie,.....	636 N. 17th st.,.....	8	...	9
Third Philadelphia,...	R. J. Sharpe,	218 E. Dauphin st.,.....	*5	4	3
Baltimore,	W. P. Johnston, ...	65 East Baltimore st.,.....	3	...	2
Conococheague,.....	No Pastor,.....	.....	...	...	...
Total, .....	.....	.....	24	12	14
Rochester Presbytery.					
Rochester,	R. D. Sproull,.....	9 S. Clinton st,	5	5	6
York,.....	S. Bowden,.....	York, Liv. Co., N. Y.,.....	6	...	6
Stirling,.....	No Pastor,.....	Stirling, N. Y.,.....	5	3	2
Syracuse,	J. M. Armour,.....	361 Grape st.,.....	7	2	3
Lisbon,	No Pastor,...	Lisbon Centre, N. Y.,.....	...	...	...
Ramsay,	R. Shields,.....	Almonte, C. W.,.....	4	2	...
Total,.....	.....	.....	27	14	19
Lakes Presbytery.					
Miami,.....	J. L. M'Cartney,...	Northwood, O.....	4	4	3
Second Miami,.....	Wm. Milroy,.....	Northwood, O.....	6	...	4
Rushsylvania,	P. H. Wylie,	Rushsylvania, O.....	4	2	1
Macedon, .....	.....	.....	4	...	1
Cedarville,.....	Samuel Sterrett,....	Cedarville, O.....	2	...	1
Cincinnati,	H. H. George,.....	109 Clinton st., Cincinnati, O.	3	1	1
Garrison, .....	.....	Orange, Ind.....	2	...	1
Southfield,...	J. S. T. Milligan,...	Birmingham, Mich.....	6	7	6
Novi,	B. M'Cullough,.....	Novi, Mich.....	2	1	1
Cedar Lake,.....	Jno. French,.....	California, Mich.....	...	...	...
Lake Eliza,.....	R. M. C. Thompson	Hickory Point, Ind.....	4	1	1
Fair Grove Miss. Sta.	.....	Watrousville, Mich.....	...	...	...
Decatur, .....	.....	.....	...	...	...
Total,.....	.....	.....	37	16	24

* Two ordained since last meeting.

REFORMED PRESBYTERIAN CHURCH.

Decrease.				CONTRIBUTIONS.								
By Censure.	By Dismission.	By Death.	Total Decrease.	Foreign Missions.	Home Missions.	Freedmen's Mission.	Seminary Fund.	Pastor's Salary.	Church Buildings.	All other objects.	TOTAL.	
11 9 3	23		\$	272.73	\$ 97.84	\$357.72	\$ 110.29	\$ 3,000.00	\$ 310.00	\$ 1,844.83	\$ 5,993.41	
7 10 5	22			587.27	250.00	.....	211.30	3,000.00	1,800.00	3,281.83	8,630.40
139 8 47				790.00	700.00	200.00	235.00	3,190.00	800.00	2,915.00	8,830.00	
19 1 1	11			56.00	14.00	.....	58.00	1,500.00	1,278.00	160.00	3,068.00
13 1 ...	14			21.00	20.61	.....	36.75	1,500.00	125.36	522.44	2,226.16
3 6 9				100.00	19.72	.....	28.00	1,500.00	44.45	1,599.28	3,291.45
1 1 2	4			26.40	30.25	24.35	73.49	21,000.00	.....	697.34	1,800.88
4 7 ...	11			27.73	8.28	6.73	13.61	400.00	.....	115.84	572.19
12 ...	2 14			50.00	.....	10.00	21.15	700.00	.....	356.40	1,137.55
...				55.00	17.76	17.00	17.00	500.00	30.25	158.00	796.76	
...				60.00	11.50	35.00	30.20	600.00	.....	30.00	736.70
...				66.90	27.73	24.85	24.77	650.00	.....	586.00	1,381.05
...				5 2 7	116.45	25.40	75.00	36.00	700.00	234.98	1,187.83	
1 1 ...	2			35.00	.....	15.00	15.00	800.00	.....	174.05	1,239.05
1 ...	3 4			30.00	14.00	.....	.....	335.00	460.80	24.25	864.05
...				15.00	263.85	.....	.....	.....	.....	10.00	288.85
...				.....	105.00	.....	.....	.....	.....	20.00	125.00
...				.....	900.00	.....	.....	.....	.....	.....	900.00
...				
...				
47 77 37	173		\$	2,309.48	\$ 2,505.94	\$765.65	\$ 910.56	\$19,375.00	\$ 4,348.36	\$12,683.04	\$43,072.28	
...				5 3 8	400.00	75.00	100.00	193.00	1,800.00	150.00	2,293.00	4,011.00
1 8 11	20			735.37	62.29	95.00	40.00	2,000.00	100.00	1,557.71	4,580.37	
2 1 ...	3			28.98	27.07	21.37	14.78	1,435.00	38.78	979.55	2,510.67	
1 ...	1			38.13	.....	16.10	.....	800.00	.....	961.54	1,815.77
...				
...				
15 14 32			\$	1,212.48	\$ 158.36	\$232.47	\$ 247.78	\$ 6,035.00	\$ 288.78	\$ 4,783.80	\$12,917.81	
...				1 2 3	153.76	20.91	50.25	29.30	1,200.00	178.50	575.22	2,078.14
...				2 2 4	135.00	55.25	86.00	37.00	1,000.00	150.00	250.00	1,713.25
...				1 1 2	28.54	10.39	13.53	350.00	23.06	10.00	435.32
...				2 1 3	15.00	16.00	9.00	6.50	800.00	140.00	139.00	1,125.50
...				
...				33.16	20.00	20.00	22.40	347.00	45.00	50.00	537.56
...				6 6 12	\$ 365.46	\$ 132.55	\$178.78	\$ 95.20	\$ 3,697.00	\$ 536.56	\$ 1,024.22	\$ 5,889.77
...				
1 3 1 5				61.60	11.66	10.00	42.00	800.00	.....	450.70	1,375.00
...				1 1	62.00	8.00	50.00	8.32	232.00	150.00	510.32
...				1 1	5.00	192.00	60.00	257.00
...				18.24	18.75	10.25	500.00	74.00	621.24
...				200.00	56.00	30.00	113.00	1,318.75	519.22	2,237.04
...				
1 10 ...	11			66.15	.....	.....	16.25	1,016.00	266.00	.....	.....
...				
...				
...				
...				
2 13 3 20			\$	227.99	\$ 75.66	\$108.75	\$ 194.83	\$ 4,058.75	\$ 266.00	\$ 1,253.32	\$ 5,000.60	

free adult ↑ Purging the roll. ‡ Raised to \$1,200. ¶ Raised to \$800. * Paid for preaching. a \$185 for National Reform, \$258 for distribution of Bibles in Spain.

CONGREGATIONS.	PASTORS.	P. O. ADDRESS.	No. of Elders.	No. of Deacons.	No. of Families.	Communicants.
Pittsburgh Presbytery.						
Allegheny,.....	.....	Allegheny, Pa.,.....	9	109	294	
Brookland,.....	Robert Reed,.....	Lucesco, Westm'd. Co., Pa...	4	...	41	116
Little Beaver,.....	N. M. Johnston,....	New Galilee, Pa.,.....	4	...	38	114
Miller's Run,*.....	Wm. Slater,.....	Venice, Washington Co., Pa.	4	...	28	74
Monongahela,.....	J. W. Sproull,.....	M'Keesport, Allegh. Co., Pa.	8	...	50	146
Oil Creek,.....	D. Reid,.....	Titusville, Pa.,.....	4	2	25	55
Pittsburgh,.....	A. M. Milligan,.....	Allegheny, Pa.,.....	5	7	80	218
Salem,.....	A. J. M'Farland,....	Stanton, Jeff. Co., Pa.,.....	5	5	...	95
Slippery Rock,.....	J. Calvin Smith,....	Rose Point, Lawrence Co., Pa	8	3	62	146
Springfield, &c.....	J. J. M'Clurkin,....	New Wilmington, Pa.,.....	5	4	43	110
Union, &c.....	Jno. Galbraith,.....	Glade Mills, Butler Co., Pa...	5	...	45	115
Wilkinsburg,.....	Jos. Hunter,.....	Wilkinsburg, Pa.,.....	5	...	37	92
N. Alexandria & Greensb'g,	T. A. Sproull,.....	New Alexandria, Pa.,.....	7	5	45	150
Clarksburg,.....	J. A. Black,.....	Clarksburg, Pa.,.....	4	2	20	71
Oil City,.....	.....	Oil City, Pa.,.....	4	...	13	29
Pine Creek,.....	.....	Talleycavey, All. Co., Pa.,...	2	...	8	21
Poland & N. Jackson,	.....	N. Jackson, Mahoning Co., O.	4	...	21	51
Rehoboth, Mahon'g Br. Ch.,	.....	Marchand, Ind. Co., Pa.,...	...	...	...	...
Westmoreland M. St.	.....	.....	...	...	...	...
Centreville Miss. St.,	T. Sproull, D. D.,...	259 North Av., Allegheny, Pa	...	...	...	...
Professor of Theology	R. J. Dodds,.....	Aleppo, Syria.....	...	...	...	...
Missionary to Syria,...	T. M. Elder,.....	Dayton, Armstrong Co., Pa...	...	...	...	...
.....	T. Hannay,.....	151 Webster st., Allegh., Pa.	...	...	...	...
Miss'y at Washingt'n	J. M. Johnston,.....	361 Lincoln Av., Washington, D. C.	...	...	...	...
.....	N. R. Johnston,.....	New Castle, Lawrence Co., Pa.	...	...	...	...
.....	J. M'Auley,.....	Rimersburg, Clarion Co., Pa.	...	...	...	...
.....	J. Wallace,.....	Adamsville, Crawford Co., Pa.	...	...	...	...
Total,.....	.....	.....	87	28	665	1897
Ohio Presbytery.						
Salt Creek,.....	H. P. M'Clurkin,....	New Concord, O.,.....	9	7	62	189
Utica,.....	J. C. Boyd,.....	Utica, Ohio,.....	6	3	36	108
Jonathan's Creek, O.	A. M'Farland,.....	Putnam, Ohio,.....	3	2	14	40
Middle Wheeling,.....	.....	Valley Grove, W. V.,.....	2	...	12	30
Londonderry,.....	J. A. Thompson,....	Londonderry, O.,.....	5	...	21	62
Muskingum, &c.....	J. C. K. Faris,.....	Dresden, O.,.....	3	...	22	50
Brownsville,.....	.....	Jolly, Monroe Co., O.,.....	3	...	9	34
Total,.....	.....	.....	31	12	176	513
Illinois Presbytery.						
Old Bethel,.....	No Pastor,.....	Jordan's Grove,.....	6	3	48	122
Bethel,.....	D. S. Faris,.....	Sparta, Ill.,.....	4	4	40	99
Elkhorn,*.....	A. C. Todd,.....	Ayer's Point, Ill.,.....	10	6	83	226
Bethesda,.....	D. J. Shaw,.....	Bloomington, Ind.,.....	4	5	37	100
Princeton,.....	No Pastor,.....	.....	2	2	10	25
Churchill,.....	W. F. George,.....	Coultersville, Ill.,.....	6	5	50	160
St. Louis,.....	J. M'Cracken,....	2315 Gamble Av., St. Louis,...	4	2	25	66
Stanton,.....	J. Middleton,.....	Stanten, Ill.,.....	2	2	13	30
Olathe,.....	W. W. M'Millan,....	Olathe, Kansas,.....	5	3	36	78
Indianapolis,.....	J. Crozier, stated supply	Indianapolis, Ind.,.....	2	2	10	20
.....	James Wallace,.....	510 High st., St. Louis,.....	...	...	...	...
Total,.....	.....	.....	45	34	352	916

* From last year's report.

Reformed Presbyterian Church.

[illegible]

* adult. † Two adults. ‡ 16 by union of Sunbury Society. § To form mission station. || One a student of
 is theological students. a \$60 by Home Mission Society. b \$360 for supplies, balance 8 months salary.
 c \$9,000 from sale of old church.

Report of Synod's Treasurers.

	draft to Rev. J. M. Johnston, balance quarter's salary ending Sept. 16th, 1868,.....	99 85
	one quarter's salary to Miss E. A. Jamison, ending Sept. 6, 1868,.....	120 00
	one quarter's salary to Miss Kate Trumbull, ending Sept. 26, 1868,.....	120 00
	draft sent Miss E. A. Jamison, one quarter's salary to herself and Miss Kate Trumbull, commencing respectively, Sept. 6 and 26, 1868, and \$17 each, expenses to Washington, D. C.,.....	274 00
	draft to W. Wills; quarter's salary to each—the Misses Sarah E. Morse and Helen M. Johnston, commencing July 1, 1868,.....	240 00
	draft to Rev. J. M. Johnston, quarter's salary, commencing Sept. 12, 1868,.....	300 00
	balance due Misses Jamison and Trumbull travelling expenses,	34 00
	amount due Sarah E. Morse travelling expenses,.....	41 05
	“ Helen M. Johnston “	41 05
	balance Rev. J. M. Johnston's quarter's salary, commencing Sept. 12, 1868,	75 00
	draft to Rev. J. M. Johnston, for one quarter's salary each, to Misses S. E. Morse and Helen M. Johnston, commencing Oct. 1, 1868,.....	240 00
	undry expenses, viz., repairs on school house, \$75; coal and cord wood, 70; broom and coal sieve, 1; night work for school, 5; insurance on property, 20; pound rent for six months, &c., 60, per report of Rev. J. M. Johnston,.....	231 00
	draft sent Rev. J. M. Johnston, on account quarter's salary, commencing Dec. 12, 1868, \$150, and one-half quarter's salary each, \$60, Misses E. A. Jamison and Kate Trumbull,.....	270 00
	Rev. J. M. Johnston, draft for balance one quarter's salary, commencing Dec. 12, 1868,.....	225 00
	balance quarter's salary to E. A. Jamison, commencing Dec. 6, 1868,.....	60 00
	balance quarter's salary to Kate Trumbull, commencing Dec. 26, 1868,.....	60 00
	one quarter's salary to S. E. Morse, com. Jan. 1, 1869, “ “ to Helen M. Johnston, “	120 00 120 00
	draft to Rev. J. M. Johnston, viz., on his present quarter's salary, \$200; on each lady teacher's salary, \$60,	440 00
	press charges on funds from Salt Creek cong.,.....	30
	“ “ “ Birmingham,.....	60
	contributions from Bloomington, Ind., of Feb. 18, 39, passed to credit of Domestic Mission,.....	39 00
	draft on N. Y. (\$415), sent Rev. J. M. Johnston to pay, viz., balance quarter's salary, ending June 12 39, \$175; balance to Miss E. A. Jamison, ending, June 6, 1869, \$60; balance to Miss S. E. Morse, ending July 1, 1869, \$60; balance to Miss Helen M. Johnston, ending July 1, 1869, \$60; balance to Miss Kate Trumbull, ending June 26, 1869, \$60,.....	415 00

TOTAL.

\$ 2,241.88
649.64
1,121.20
1,034.45
733.00
553.22
742.00
.....
99.18
*292.50
\$ 7,667.07

251

Balance in treasury,.....	74 77
Respectfully submitted,	
DANIEL EUWER, <i>Treasurer.</i>	

Respectfully submitted.
DANIEL EUWER, *Treasurer.*

*Treasurer's Report of M'Kinney Fund. from May '27th, 1868, to April
27th, 1869.*

May	27.	Balance in treasury per last report,.....	\$223	47
Sept.	14.	Mrs. Neilly, member Second congregation, N. Y.,.....	1	00
Oct.	2.	" " C. Snively, Shady Grove, Pa.,.....	3	00
"	25.	Collection Second congregation, N. Y.,.....	155	94
Nov.	7.	New Concord congregation,.....	8	00
"	18.	Cincinnati congregation,.....	14	40

Reports of Synod's Treasurers.

Dec.	7.	Slippery Rock cong.,	14 52
"	17.	Bovina "	12 50
"	23.	Oil City "	6 00
"	24.	Southfield "	20 25
"	"	Wilkinsburg "	10 33
"	29.	Clarinda "	6 10
1869.			
Jan.	6.	Ryegate and Barnet,	12 00
"	19.	Third congregation, N. Y.,	61 03
April	9.	New Alexandria congregation,	8 25
"	27.	Second congregation, Philadelphia,	31 89
May	26.	Monongahela congregation,	15 75
			<hr/>
			\$ 604 43

All which is respectfully submitted.

JAMES WIGGINS, *Treas.*

NEW YORK, May 25th, 1869.

To the Board of Education of the Reformed Presbyterian Church.
1868.

Oct.	7.	One counterfeit note,.....	\$	50
Nov.	13.	Forwarded to the Finance Committee, on account of Prof. Crow's salary,.....	200	00
"		Forwarded on account of D. W. Boxley,.....	25	00
"		" " F. Peppers,.....	20	00
"		" " Mary Ramsey,.....	40	00
"		Expense of expressing the above,.....		50
Dec.	22.	On account of Prof. Crow's salary,.....	133	00
"		" " D. W. Boxley,.....	15	00
"		" " Welbay Williams,.....	15	00
"		Expense of expressing the above,		50
March	24 and May 18.*			
		On account of F. Peppers,.....	20	00
		" " D. W. Boxley,.....	25	00
		" " Mary Ramsey,.....	30	00
		" " Welbay Williams,.....	25	00
		Expense of expressing the above,....		60
				<hr/>
				\$550 10
To balance.....				51 50

All which is respectfully submitted for your consideration.

JAMES BROWN, *Treasurer.*

NEW YORK, May 25th, 1869.

FUND FOR SUPERANNUATED MINISTERS.

By reference to the published Minutes, it will be seen that Synod has at last made arrangements for establishing a Fund for the benefit of disabled ministers, and the families of deceased ministers. The committee appointed last year to perfect a plan, reported at our last meeting. The report was accepted, discussed, amended and adopted. A permanent Fund is to be raised and securely invested. The income is to be expended in relieving those who are in need.

* The last order of the Finance Committee for \$100. There not being enough of cash on hand, \$40 was sent March 24th, and \$60, May 18th.

Presbyteries recommend, and Synod determines, who are entitled to draw from it.

This Fund should be placed on true ground. No one should be deterred from receiving aid from motives of delicacy. They who receive are not objects of charity, and should not be so regarded. If congregations neglect to provide a competent support for their pastors when they are actively engaged in their work, the church should see that her ministers do not suffer when old age comes upon them, and they are unable to provide for themselves or families.

Other churches have moved in this matter. In the Methodist Church every minister is required to raise a collection for this object, and must be able to reply affirmatively when asked before he can pass inspection in Conference. The Old School Presbyterian Church has a permanent Fund of \$24,000, which it is proposed largely to increase. The contributions for assisting disabled ministers and families of deceased ministers amounted last year to \$32,772. There were aided, 50 ministers, 72 widows and 12 families, at an expenditure of \$28,502. The U. P. Church has taken action as follows: The committee appointed last year to report on a plan for providing for indigent ministers, and the widows of ministers, made a report. It was read and ordered to be printed, and then referred to presbyteries, to be reported on at next assembly.

It is time such a Fund was raised in our church. If the ministers present its claims before the people as they should be presented, it soon will be raised. "A brother writes," said a speaker in the last General Assembly of the O. S. Church, "I feel a deep interest in this cause myself, and I think this is the reason why my people are interested," and this is true of every scheme. There is no better way of imparting an interest among our people than by first feeling an interest.

MONMOUTH, MAY 26th, 1869.

To the reverend, the Synod of the Reformed Presbyterian Church of North America, to meet in Newburgh, N. Y., May 26th, 1869:

The undersigned respectfully represents:

A Collegiate Institution of Learning was established at Monmouth, Ill., in 1856, and in 1857 chartered under the name and style of the Monmouth College, and is now by law under the control and management of the Synods of Iowa and Illinois, of the United Presbyterian Church. From the beginning it has been and is the great aim of all concerned in the government and instruction of the students to make the college thoroughly Christian, and on this principle and with this view, the courses of study have been arranged.

The Trustees of the College desiring to secure the co-operation of those cherishing the views set forth above in relation to education, have authorized the undersigned to invite, and he hereby does invite your reverend body to appoint a committee to negotiate with those now in control of the College, in relation to terms on which the Reformed Presbyterian Synod may become interested in the support, management and government of the same.

DAVID A. WALLACE,
Prest. of Monmouth College

James Campbell, Receiver of the Buffalo Church Fund, in account with the Rochester Presbytery.

1864.	Oct. 1.	Amount of Fund reported to Presbytery,	\$1,625 58
1865.	" 1.	Interest, - - -	\$110 74
1866.	" 1.	" - - -	112 56
1867.	" 1.	" - - -	112 56
1868.	" 1.	" - - -	112 56
			<hr/> \$448 42

Cr.

1865.	June 1.	Paid Mr. Scott, pr. order,	\$126 00
1866.	May 23.	" " Shields, "	100 00
1867.	" 29.	" " " "	100 00
1868.	" 15.	" " " "	100 00
	" Oct. 13.	" " J. M. Armour,	22 42
			<hr/> \$448 42

STATE OF THE FUND AT PRESENT.

First Mortgage on a Farm, @ 7 per ct.,	-	\$1,192 12
Cash in Savings Bank, @ 6 per ct.,	- -	233 46
Two shares Hydraulic Stock, no dividend,	-	200 00
		<hr/> \$1,625 58
Interest due Oct. 1, 1869, on mortgage,	\$83 45	
" " " " " " deposit,	16 34	
		<hr/> \$99 79, subject to draft

on Presbytery's order.

JAMES CAMPBELL, *Receiver.*

MISSIONARY REPORT OF NEW YORK CITY MISSION.

To the Moderator and other members of the New York Presbytery. :

The list of scholars in the Mission Sabbath School has been constantly increasing, and we have now one hundred and forty-five available scholars after purging the roll thoroughly. The whole number upon our list has been two hundred and thirty. The number of teachers for the past few weeks has been thirteen, but during the greater part of the winter was eleven. The average attendance of the teachers has been nearly eleven. I know of no morning school where the attendance of scholars and teachers has been so large in proportion to the number as in ours. Our infant class ranges from twenty to forty-two in attendance.

I have a brief morning service after close of the Sabbath school, for which almost all the children remain, and in which I preach to the children and succeed in securing the attention of the most of them. The evening preaching has been better attended than formerly by those who have no connection with our church, although there has been an unusually large proportion of wet and stormy Sabbath days and evenings. This circumstance caused a smaller attendance of our people at the Mission.

My chief reliance, so far as adults are concerned, is upon the personal instructions and exhortations which I am in the habit of giving in the several households from week to week, and in the prayers which I offer up in these households. There are now seventy families where I visit,

besides others, into which I go in looking up children, and in which, as I have opportunity, I present more or less truth to the inmates, and at times pray with them.

I trust that the seed sown, both in the Sabbath school and the households, will yet bring forth manifest fruit.

Respectfully submitted,

R. Z. WILLSON.

<i>R. Z. Willson in Account with New York City Mission.</i>			
1869.	Dr.	1869.	Cr.
Oct. 30. Balance on hand,.....	\$ 18 22	Rent of hall from Nov.	
Collections in hall from		1, 1868 to June 1, '69, \$300 00	
Nov 1, 1868 to May		Books and text cards,....	19 52
28, 1869,.....	206 79	Advertising,	14 87
Donations in hall from			\$384 39
Nov. 1, 1868 to May		Balance on hand,.....	27 87
May 28, 1869,.....	88 00		\$362 26
Proceeds of Anniversary			
Festival,	59 25		
	\$362 26		

NOTICES, &c.

THE address of James Wiggins, who was appointed Treasurer of the Superannuated Ministers' Fund, is No. 80 Warren street, New York.

The Minutes of Synod published in this number occupy so much space—almost a fourth more than the Minutes of last Synod—that we are unable to insert this month any of the articles sent for publication.

MISSIONARY STATION IN MISSOURI.—The Central Board of Missions has formed a missionary station in Dade county, Missouri. A subscription for preaching, amounting to seventy-five dollars, has been raised by a few families, and the Board has appropriated one hundred and twenty-five dollars, and taken steps to have preaching sent to that amount. This place has many advantages. The soil is good, land is cheap, and the climate is healthy. The distance is about 180 miles from St. Louis. A rail road now in process of construction will pass through Dade county. The name of the missionary station is Sylvania. Persons wishing fuller information, can obtain it by writing to Mr. Hugh M'Culey, Horse Creek, Dade county, Missouri.

CORRECTION.—The writer of the article on "National Reform," in the June number, having understood from several quarters that his verbiage on one or two important points is obscure, begs leave to offer the following errata and explanation:

1st. On page 163, fourth line from the bottom, for "sound," read *saved*. 2d. On page 167, near the middle, for "14th," read *13th* chapter of Deuteronomy; and on page 163, where we rather unthinkingly used the word "ism," seventh line from the bottom, we referred to the doctrine of the Headship of Christ as Mediator, and this, because we felt ourselves in duty bound to except this serious error from our list of *damnable heresies*, lest some might deem us uncharitable or censorious.

1869.

March 22,	"A Member" of Wilksburg cong, per Rev. Mr. Hunter.....	\$10 00
	Londonderry cong, per T. J. Blackwood.....	10 80
24,	"A Friend," Urbana, Ill, per Wm. Brown, Phila...	5 00
25,	Middle Wheeling. Va, per Alex. M. Orr.....	13 00
27,	Walton cong, per D. Gregg.....	24 85
31,	Mrs. Brown, Pleasantville, Pa, per Rev. D. Reid...	2 50
	Oil Creek Branch, do.....	12 50
	Neelsburg, do.....	8 35
April 1,	Winchester, Kansas, per J. K. Fulton.....	11 50
	Little Beaver cong, per W. Willa.....	19 28
2,	Cedar Lake cong, per Rev. J. French.....	16 00
	Rev. David Scott, Rochester, N. Y.....	4 00
3,	Salt Creek, O, per James M'Cartney.....	31 00
	Birmingham, Mich, per Rev. J. S. T. Milligan.....	40 27
5,	Muskingum cong, per James Beattie.....	12 25
8,	2d Miami cong, per D. Boyd.....	10 00
	A. Dodds, Lucesco, Pa, per W. Wills.....	5 00
	Olathe, Kansas, per Rev. W. W. M'Millen.....	25 00
9,	West Lebanon, Pa, per John Caldwell, Jr.....	20 00
	H. Bailey, Knoxville, Ill, per Dr. T. Sproull.....	2 00
10,	Kortright cong, per A. S. Gilchrist.....	17 00
12,	Clarinda cong, per Alex. M'Keown.....	14 00
	Ramsey cong, C. W, per Rev. Robert Shields.....	20 00
	Rehoboth cong, Iowa, per Wm. P. M'Crea.....	20 00
14,	New Alexandria, per Rev. T. A. Sproull.....	20 00
	Centreville, Pa, per Rev. J. C. Smith.....	19 00
	Slippery Rock, do.....	49 33
	Union cong, per Rev. J. Galbraith.....	59 10
15,	Pine Creek cong, per Hugh Miller.....	6 00
17,	Manchester Branch of Brookland, per Rev. J. W. Sproull.....	7 60
	Brookland, per do.....	6 00
	Sunbury Society, per do.....	4 00
	M. M'Keown, do.....	2 00
19,	Tomica, in letter.....	3 00
26,	Lind Grove, per Rev. C. D. Trumbull.....	40 00
27,	Y. L. M. Society, Rochester, per Rev. J. W. Sproull,	26 00
29,	Cincinnati, per J. Y. Thompson.....	30 00
May 3,	Bovina, N. Y, per Rev. J. Kennedy.....	20 35
4,	White Lake cong, per "Wm O," Treas.....	15 00
6,	Rochester, N. Y, per T. S. Lynn, through Rev. J. W. Sproull.....	24 25
	"J. B. P," Walnut City, Iowa.....	5 00
	Society at James Boggs, Allegheny, per Jas. Boggs,	14 85
8,	Mrs. Elizabeth M'Curdy, Southfield, Mich.....	10 00
10,	Londonderry, O, per David Taylor.....	2 00
15,	Jonathan's Creek, per Rev. A. M'Farland.....	9 00
	12 mos. rent for house on School L, Sixth street, W., D. C.....	48 00
	Rent on tenements, First street, Washington, do.....	15 25
	Topsham cong, Feb. 8, 1869, per Rev. J. M. Johnston,	16 00
	J. C. Reed, Arlington, Vt, per do.....	10 00
	Payment on account of property sold, per report of Rev. J. M. Johnston.....	75 00
18,	John Dean, St. Louis.....	25 00
	Miss A. H. Boyd, Iowa, per Dr. Sproull.....	3 65
20,	1st cong, New York City, per W. H. Haslett.....	112 14
22,	Col. by Rev. J. M. Johnston, on account of property,	65 00
31,	2d cong, Newburgh, per Rev. J. R. Thompson.....	24 35
	1st cong, Phila, per W. M'Knight.....	100 00
June 5,	Olathe and Pleasant Ridge, per Rev. W. W. M'Millen,	3 28
	York cong, per W. Wills.....	6 50
	Little Beaver (additional,) per W. Wills.....	4 00
	Washington, Iowa, per do.....	5 00
7,	Sharon cong, per J. Taylor.....	32 20
11,	Bequest of Mrs. Ruth Gemmill, per J. W. Sproull....	102 00
	Monongahela cong, per do.....	26 25
15,	Garrison cong, per do.....	10 40

\$1,410 80

DANIEL EUWER, Treasurer, per J. H. E.

JUNE 22, 1869.

RECEIPTS FOR FOREIGN MISSION FUND.

1869.			
April	22,	Brookland cong, Brookland Branch.....	\$15.75
		North Washington Branch, do.....	4.00
		Manchester Branch, do.....	6.50
		Mrs. Moore, of Centreville.....	1.00
		Total, per Rev. J. W. Sproull, by Rev. Wylie,-----	\$27 25
		1st cong. Princeton, Ind, per C. Allen.....	54 00
May	4,	The Ladies' Missionary Society of 1st cong, Phila,	
		per Miss Susan Willson.....	50 00
	6,	J. B. P. of Walnut City, Iowa.....	5 00
	18,	Henry Dean, of St. Louis.....	25 00
May	21,	1st cong, New York, per W. H. Haslett.....	57 45
	24,	Sharon cong. Iowa, per Rev. T. P. Stevenson	38 10
		Sabbath School of 8d cong, N. Y, per W. T. Miller,	93 10
	25,	Miss Mary M'Kinney, of Union cong, Pa, Rev. J.	
		Galbraith.....	2 09
June	8,	By cash, being bequest of Mrs, Gamble, of London-	
		derry cong, Ohio, by hands of Rev. John W.	
		Sproull	102 00
	5,	Mrs. Ann Kirkpatrick, of Utica cong, O, per Wm	
		Stevenson	5 00
	7,	Oil City cong, per. Rev. S. O. Wylie.....	30 00
		Monongahela cong, per do.....	23 90
		Crawford Missionary Society, of Baltimore cong,	38 25
		George Porter, of Lind Grove cong, Iowa, per do...	10 00
	8,	Three classes of Sabbath School of Syracuse cong,	
		N. Y, \$5.20, \$2.50, \$3.41, per James M'Clure.....	11 11
		J. Gibson, Canada, per Rev. J. W. Sproull.....	5 75

RECEIPTS FOR DOMESTIC MISSION.

1869.			
March	29,	"Tomica," O, (in letter).....	\$ 2 50
		Rushsylvania, O, per W. Wright.....	\$3.00
		Less express charges.....	35
			7 65
April	5,	Contribution from Bloomington, Ind, Feb. 18, 1869,	
		transferred from Southern Mission account.....	39 00
	9,	Lake Eliza cong, Ind, per Dr. Sproull.....	5 00
	14,	Centreville, per Rev. J. C. Smith.....	2 00
		Slippery Rock, per do.....	14 50
	21,	1st cong, Princeton, Ind, per C. Allen.....	13 00
	26,	Lind Grove cong, per Rev. C. D. Trumbull.....	20 00
	29,	8d cong, New York City, per Alex. M'Neil.....	173 00
May	10,	Mr. James Thomson, Sr., of Brushland, N. Y, a do-	
		nation to be invested for benefit of Domestic Mis-	
		sion, interest only to be used.....	250 00
	31,	1st cong, Phila, per W. M'Knight.....	75 00
June	5,	Bethel cong, Ill, per W. W. Wills.....	1 00
	11,	Rev. John M'Cauley, per J. W. Sproull.....	6 00
		Bequest from Mrs. R Gamble, Londonderry, per do.	102 00

\$710 65

DANIEL EUWER, *Treasurer*, per J. H. E.

RECEIPTS FOR LITERARY FUND.

May	3,	By Cash from David Gregg, balance in full for Testi-	
		monies consigned to him.....	79 50
June	5,	8d cong, Phila, per Wm. M'Hatton.....	14 81

WILLIAM BROWN, *Treasurer*,
1,635 Locust St., Philadelphia

COMBINED SERIES,

VOL. VII.—No. 9.

THE
Reformed Presbyterian
AND
Covenanter.

SEPTEMBER, 1869.

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THOMAS SPROULL,
JOHN W. SPROULL,

EDITORS AND PROPRIETORS.

"Whereunto we have already attained, let us walk by the same rule, let us mind the same things."
Phil. 2: 16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

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COLLECTIONS.—Board of Education, 1st and 2d Sabbaths of September. Theological Seminary, 1st Sabbath of October.

Rev. M. Wilkin is appointed to preach at Garrison, on the 1st and 2d Sabbaths of October.

Frequent requests have been made by subscribers for back numbers of the two magazines before they were united. We have no spare back numbers of the *Covenant*, and but very few of the *Reformed Presbyterian*. If any of our subscribers who have stray numbers of either magazine, and do not intend to bind them, will send them to us, we will cheerfully supply, so far as in our power, all who wish to complete imperfect copies.

We have been asked, also, if any complete sets of either magazines, bound or unbound, can be had. Any subscriber who has such, and desires to dispose of them, will confer a favor by letting us know prices, &c.

Pittsburgh Presbytery will meet at North Union, Sept. 14th, 11 A. M.; Rochester, at Rochester, Oct. 6th, 11 A. M.; Illinois, at Old Be' hel, Oct. 18th, 10 A. M.; Lakes, at Smithfield, Oct. 12th, 7½ P. M.—the congregation to be presbyterially visited; New York, in 1st Church, N. Y., Oct. 26th, 7½ P. M.—sermon to be preached by Rev. R. Z. Willson; Ohio, at Londonderry, Oct. 28th, 10 A. M.—sermon on Systematic Beneficence, to be preached by the Moderator, Rev. H. P. M'Clurkin, at 11 A. M., and students to be heard in the evening. At this meeting the congregation of Londonderry will be presbyterially visited. On the following Sabbath a presbyterial communion will be held.

The title of D. D. was conferred on Rev. J. R. W. Sloane, by Westminster College, at its late commencement.

Calls in favor of D. Gregg, Jr., have been moderated in Rehoboth congregation, Iowa Presbytery, and the 2d New York congregation, New York Presbytery.

RECEIPTS FOR THEOLOGICAL SEMINARY.

1869.	CURRENT EXPENSES.	
June 28,	Miller's Run cong.....	\$ 24 00
July 1,	U. S. gold, interest....	297 00
	Premium on the above.....	110 26
12,	Dr. James Bell, endowment.....	25 00
	Premium on bond and mortgage.....	120 00
14,	2d cong, N. Y, Library.	116 92
31,	Thomas Miller.....	4 00
	William Milligan	2 00
	Robert Gamble.....	2 00
	Joseph Gamble,	2 00
	Urbana, Ill, per D. Euwer.....	10 00
Aug. 6,	James Ellis, Oil City.....	1 00

In last report, June 7th, Sharon congregation should have been thirteen dollars instead of three dollars.

D. GREGG, *Treasurer*,
99 Wood st., Pittsburgh.

THE

Reformed Presbyterian and Covenanter.

VOL. VII.

SEPTEMBER, 1869.

No. 9.

THE HYMNS OF DAVID.

WHEN considering the force of any written document, it is of great importance to read it "in the light of its historical significance." A volume might be written on the advantages of *historical significance*; next to the Spirit's own teaching, it is the best canon of interpretation. like to read hymns in the light of this historical exposition. We are often asked, why did the apostle use the three names—Psalms, Hymns, Odes,—if he intended us to use in praise, the book of Psalms, and nothing more. The true answer has been repeatedly given, namely, that we have all the three classes in the psalm-book; the apostle found all the names in current use, and gave them as he found them applied to the varied compositions of David, of Solomon, of Asaph, of Moses, &c., which go to make up the one hundred and fifty inspired songs of Zion: just as our Redeemer himself named the three *sets* of documents, which then constituted the book of the Lord: "The law of Moses—the prophets—the psalms." Luke 24: 44.

We still talk of the Old Testament and the New, as parts of the same Scripture; although the student of history knows what trouble was caused in the "church" in the beginning of the 16th century when a book called the New Testament was introduced. The bishops at once inferred that it was human composition, got up by one Martin Luther, in lieu of the good *old* Bible, that was somehow missing. Just so Paul gives the three names denoting what was the *system of praise* in his day. Where did the apostle find these names? Not in the English Bible of course, which then had no existence. And even since it has been made, our very accurate translation is incomplete in that particular. In it we have the psalm and the song; but the hymn (so far as the name is concerned,) we do not find. Neither in the titles of the psalms, nor anywhere else, does the word once occur in the Old Testament. It is one of the few infelicities of our translation, that names, even of individuals, do not preserve their uniformity in both Testaments: *e. g.*, Elijah of the Old Testament is Elias in the New. *Hymn* is a Greek word transferred into English—not native to the Saxon. Luther always uses an equivalent; but we have no equivalent:

in English, and must retain it; although it occurs only four times in our translation, and these four times furnish but two illustrations, the others being repetitions of the two. In the original of the New Testament, where both the noun and verb occur, we have it six times only, and the verb wherever it occurs in the Greek answers very nearly to our word *praise*.

It is agreed by the learned, that we have an equivalent for this word in the Hebrew of the Old Testament, as well as for the *psalm*, and the *song*; but the difficulty is, to make the verbal connection properly between the Greek of the New Testament and the Hebrew of the Old. In the Latin Bible, called the Vulgate, the connection is complete, all the names occurring in relation to the psalms again and again. In the title of the 67th psalm for example, the three words are found together, thus: "Among the hymns, a psalm of David's song." The Vulgate, though to us ancient and venerable, had however no "historical significance" to the Apostle Paul; it was made long since his day, and answers no logical purpose in the present argument; we use it only for illustration. Among versions like our own, comparatively modern, the German of Luther is very accurate in making a full connection of the three words with the psalter; and sometimes bringing all the three together, as may be seen at the beginning of Pss. 65, 66 and 92. Happily we have a Greek translation of the Old Testament, the Septuagint, in use long before Christ came, and in current use when the New Testament was written. In this we have, connected with the psalms, the three identical words used by Paul, not equivalents; and from this we propose to give items of historical significance.

About the *Psalm* there is little controversy, although it is a Greek word as well as *Hymn*. But it occurs so often in the English Bible, that we are all quite familiar with its use. Still it may not be amiss to notice how fully it is brought out in the New Testament. We have already seen how Christ called the attention of the disciples to what was written of himself in the psalms. In the book of Acts we learn how they carried out his instructions; chap. 13:33—"written in the second psalm;" 35—"he saith also in another psalm;" 1:20—"it is written in the *book of Psalms*." The two verses cited here by Peter are not found in modern psalm-books; the reason is this: Dr. Isaac Watts, who was born at Southampton the 17th of July, 1674, as he came to each of them "dropped a tear and blotted it out forever." Peter, however, cannot complain; for when Paul made two quotations of the same kind, they shared the same fate. See Rom. 11:9, 10, and 15:3. How often Christ appealed to the psalms while he was on earth, needs not here to be told, but it is worth notice, that when he talks to John from heaven in the Revelation, he recalls the second psalm. Rev. 2:27. Even this passage is badly blurred in the doctor's "imitation." The Master fares little better than others. His exclamation on the cross, from Ps. 22, is scarcely recognizable, as given by Dr. Watts; and in the latest Presbyterian issue it is not found at all. In fact Christ himself, in some of his most interesting quotations, has fared no better than his disciples. In Matt. 21:16, during his triumphal entry into Jerusalem, he quoted Ps. 8:2; but that is not found in modern books. So also of John 10:34, where he used Ps. 82:6 in

his own defence; John 13:18, where he uses Ps. 41:9, and John 15:25, where he uses Ps. 109:9 for the same purpose. None of all these are to be found in the "imitation." It is remarkable, how much of the New Testament is virtually cancelled by manufacturing the psalm-book.

It is remarkable, too, how often Paul uses the psalms. I find thirty of his quotations; *nine* of them in one epistle. He found Messiah in the psalms when he was writing to the HEBREWS, just as Christ had done when he was talking to them. Luke 20:42. David himself saith in the BOOK OF PSALMS, "The Lord said unto my Lord, Sit thou on my right hand," &c.

We find by 1 Cor. 14:26, that when they assembled for worship, they had a *psalm*, as well as a *doctrine* and an *interpretation*. And in the two celebrated passages, Eph. 5:19 and Col. 3:16, the psalms are commended, as the work of the Spirit and the word of Christ. In Eph. 5:19 and in three other passages,* the verb *to psalm* occurs in the original; making in all eleven separate commendations of these inspired songs, *by name*. By a collation of the Greek nouns and verbs as in Eph. 5:19, we learn that *psalming* is singing hymns and odes, and in the sequel we propose to show that hymning is singing odes and psalms.

The word HYMN is not used in so many places as Psalm; including verb and noun, it occurs six times. These will come up in their order while we identify them with the songs of inspiration, as *Hymns of David*.

The germ of our argument is found in Heb. 2:12: "I will declare thy name to my brethren, in the midst of the church will I sing my praise to thee." In the original it is, I will *hymn* thee, or, I will celebrate thee in hymns. Now, this has a three-fold connection. First, the passage is quoted from Ps. 22:22, in the Greek translation, usually known as the Septuagint, or The Seventy, being that Bible from which almost all the quotations from the Old Testament are made in the New. Those who wish to know the *history* of that translation, will find it in Buck's Dictionary, and books there referred to. Those wishing to learn the *power* of it, will find much to their purpose in Horne's Introduction. It is a translation differing in many important respects from every other now in the world, or ever to be produced. It is the first translation of the Scriptures accessible to Gentiles, and the only one in current use† when Christ was on earth. In the present case, as in many others, we refer to it with great confidence; not because it is either perfect or infallible, but for the following reasons: 1. It makes the verbal connection between the Greek of the New Testament and the Hebrew of the Old. It is the key to the Hebrew itself, the mother of all Hebrew lexicons, and ever will be. 2. It was used so much by our blessed Lord, and by all the New Testament writers in their quotations from the Old Testament. And all the New Testament authors do quote from the Old except Jude, who draws as largely on Old Testament *facts* as any of them, but does not make *verbal* quotations.

* Rom. 15:9; 1 Cor. 14:15; Jas. 5:13.

† The Targums, if then in existence, were not in current use. •

In Horne's Introduction we have about two hundred quotations, compared with both the Hebrew and Septuagint, a large proportion of which are from the Septuagint, word for word, or with only slight variations. 3. We refer to it chiefly, because it laid the basis of New Testament style; and hence must be largely taken into account in ascertaining the force of particular words and phrases. Scholars should be better acquainted with it than they generally are. Now, in this translation we have the "Hymns of David," as I intend to show.

But Heb. 2:12 has a second connection, namely, with the Hebrew original itself of the 22d psalm. The reading there is, I will *hallel* thee; the Septuagint renders this, "I will *hymn* thee," and the Spirit of the Lord by Paul indorses that translation in the Greek of the New Testament. Now, this word *hallel* is the root of Halleluiahs, "praise ye the Lord," which occurs so often in the psalms. Moreover, in our Hebrew Bibles the book of Psalms is called Tehillim, a word from the same root, meaning *praises*, or, if we follow Paul in the passage under consideration, it means HYMNS.

The passage Heb. 2:12 has still a third connection, namely, with the celebration of the Passover by our Lord and his apostles. In Matthew and Mark we read, "And when they had sung a hymn they went out into the Mount of Olives." Here the original word for *hymn* is not the noun, but the same verb which we have in Heb. 2:12, "when they had *hymned*." This carries us back to the 22d psalm, and is the same as singing the *Halleluiahs*. What is the Halleluiahs? What hymn did Christ sing on that occasion? About this I believe there is no controversy. All authors, to whom I have access, are agreed that the custom of the Jews was then, as it is yet, to sing at the Passover, the hymn known as the great Hallel, the very word which Paul translates Hymn in the passage before us.

Now what is the great Hallel? All the commentators tell us that it is composed of the six psalms preceding the 119th. A few authors, to be sure, admit only five psalms. Dr. Gill refers to the "Seder Tephilloth" of the Jews, and gives six. I have now before me a *Seder Tephilloth** which contains the great Hallel, as used by the Polish and German Jews. This hymn is sung by them at their four great feasts—the Passover, the Feast of Weeks, the Feast of Tabernacles, and the Feast of the Dedication (John 10:22). This *Seder* gives the following Psalms as the Hallel: 113, 114, 115, 116, 117, 118. The learned reader will observe how often the word occurs in the first verse, which gives name to the whole; and all can see the appropriateness of each psalm to the occasion. How pathetically Christ was then *hymning* in the midst of the church! How lovingly he calls them *brethren*, even after his resurrection!

It is objected to our system, that we have no hymns for a sacramental occasion. Ah, me! Will not the hymn that suited the Son of David suit the people of this age? Dr. Isaac Watts tried to supply

*The "Seder" is a Jewish prayer-book. The title of mine, which is in Hebrew, may be thus translated: Seder Tephilla, according to the Church of Germany and Poland. All the prayers complete for the days of the year, whether at home or abroad. Frankfort.

this very great defect in our hymnology. Gentle reader, let me give you a verse from this supply. I quote from "Hymns and Spiritual Songs, in Three Books. By I. Watts. Book III. Prepared for the Holy Ordinance of the Lord's Supper."

HYMN 20.

"Lord, we adore thy bounteous hand,
And sing the solemn feast;
Where sweet celestial dainties stand
For every willing guest.

The tree of life adorns the board
With rich immortal fruit,
And ne'er an angry flaming sword
To guard the passage to it."

Shade of Rouse! Now *we* do not sing the feast, neither the bread nor the wine; we leave the worshipping of the host where it belongs.

I have shown the reader the use which the apostle makes of the Septuagint, and intend to follow his example in opening up the way to the hymns of divine inspiration. An item yet remains to be told—how particular the apostle was in quoting the verse alluded to—particular to a nicety. The first part of the verse did not exactly suit his taste; he changed one word, merely for verbal accuracy. The Septuagint has, "I will *relate* thy name to my brethren;" the apostle has it, "I will *declare* thy name." The alteration is so small that Thomas Hartwell Horne takes no notice of it in his quotations; but the very minuteness of it shows how well he was satisfied with the other words. If a modern critic were quoting from the Scottish metre, I wonder if he would alter it back again?—"I will *declare* thy name unto those that my brethren are."

With the connection now established between the language of the New Testament and the Old, let us examine this strong link, so strongly corroborated by New Testament authority.

1 Chron. 16: 7—"Then on that day David delivered first this psalm, to thank the Lord." Here follows a piece of song composed of several psalms. The original does not give a name to the piece; our translation calls it, gratuitously, a psalm. The Septuagint calls it an ODE, and in verse 9 uses the terms, "Sing ye to him, *hymn* ye to him." The Vulgate Latin has at the end of this ode, v. 36, "All the people uttered the amen and the hymn." This *ode*, this *hymn*, this collection of psalms, is all to be found in the psalm-book. We lay no stress on the Latin, further than as an offset to the English and an illustration of v. 9. I have now produced two instances of a HYMN composed of a collection of psalms.

1 Chron. 25: 6—(I quote from the Septuagint this and all following passages)—"All these, with their father, were HYMN-SINGERS in the house of God, with cymbals, and with nablas, and with harps, for the service of the house of God, established by the king [David] and Asaph, and Jeduthun, and Heman." Did these "hymn-singers" use human composition, or did they use the psalms of David? Let the following record answer:

2 Chron. 7: 6—"And the priests waited on their charges, and the

Levites with organs of the songs of the Lord by David the king, to praise before the Lord—in the HYMNS OF DAVID by their hand.” This was at the dedication of Solomon’s temple. Whether the words here given be an exact rendering of the Hebrew, enters not into the present argument; we are considering only the use of *words*, as laying the foundation of New Testament style. These words, and this translation, were in use in the church hundreds of years before Matthew, Mark and Paul were inspired to write about the hymns. The same remark applies to some other quotations.

2 Chron. 23: 13—“When Athaliah looked; behold, the king stood by the pillar—also the musicians singing with organs, and HYMNING praise.” In Hezekiah’s time we have the *structure* of these hymns. 2 Chron. 29: 30—“Moreover Hezekiah the king, and the princes, commanded the Levites to HYMN the Lord in the WORDS OF DAVID, AND ASAPH THE PROPHET.”* What is now called a psalm, was beforetime called a hymn; but it was then, as now, the “*words* of David.” The verse is not finished; it follows, “And they HYMNED with gladness, and fell down and worshipped.” Compare James 5: 13—“Is any cheerful, let him sing psalms.”

When they kept the great Passover in Hezekiah’s reign, after he had set the church in order as above, they still used the hymns. 2 Chron. 30: 21—“And the children of Israel which were found in Jerusalem kept the feast of unleavened bread seven days, with great gladness, and HYMNING the Lord day after day.”

But they were carried away to Babylon, and hung their harps on the willows. Ps. 137: 3—“They who led us captive required of us the words of a song; they, who carried us off, asked a HYMN—sing us some of the ODES of Zion. How *can* we sing the ODE of the Lord upon the stranger’s soil! If I forget thee, O Jerusalem——.”

What did they sing when they returned? Neh. 12: 24—“And the chief of the Levites—with their brethren over against them, for the HYMN, to praise by the command of David the man of God, day by day.”

Can we identify any of these hymns? Two of them have already been identified, but we have others. The following titles are taken from the same Bible—the translation of The Seventy:

Ps. 4. Title—“Among the Psalms, an ODE of David.” Some copies have, “Among the Hymns, a Psalm of David.” The various reading shows how little different is the idea of a hymn, and a psalm, and an ode. Ps. 6. Title—“Among the HYMNS; upon the eighth (or octave), a Psalm of David.” Ps. 40: 4—“He put into my mouth a new song, a HYMN to our God.” The title of this is a Psalm of David, and we know how hymns were put *into his* mouth. Ps. 54. Title—“Among the HYMNS OF DAVID for instruction.” Ps. 55. Title—“Among the HYMNS OF DAVID for instruction. Ps. 61. Title—“Among the HYMNS OF DAVID.” Ps. 65. Title—“A Psalm of David, an ODE.. Vs. 1. “A HYMN is comely to thee, O God in Zion.” Human composition was not admitted in those days at Zion. Here we

* Our translation has Asaph the seer. For the disparity, consult 1 Sam. 9: 9.

have the three words of Paul—not the equivalents; but the identical terms, all used together. Ps. 67. Title—"Among the HYMNS, a Psalm of David."

Be patient, reader, I am almost done with this dry verbal argument.

Ps. 72: 20—"The HYMNS OF DAVID, the son of Jesse, are ended." In our translation we read, "The *prayers* of David, the son of Jesse, are ended." The discrepancy here is not, perhaps, as great as might be thought at first sight. The Hebrew word from which both are taken is almost constantly used for prayer. Yet we find many poetic compositions placed under it.

Ps. 17: Title (in English it is the same, and so of others)—"A prayer of David." Ps. 86, "A prayer of David." Ps. 90, "A prayer of Moses, the man of God." Ps. 102, "A prayer of the afflicted when he is overwhelmed and poureth out his complaint before the Lord." Ps. 142, "Of David, a prayer when he was in the cave." Hab. 3: 1 "A prayer of Habakkuk, the prophet, upon Shigionoth;" v. 19, "To the chief singer on my stringed instruments." 1 Sam. 2: 11, "Hannah prayed and said"—then follow the verses of a most beautiful hymn, ending with the word "Messiah," and in the Septuagint ending with "Christ." In Luke 21st ch. we have two of these prayer-hymns; one by Mary, and one by Zachariah, the father of John the Baptist. Jonah 2: 1, "Then Jonah prayed to the Lord his God out of the fish's belly, and said"—here follows a hymn made up from seventeen psalms. Let any man or woman take the English Bible and compare the separate expressions of Jonah's prayer with the following psalms: 120: 1, 130: 1, 49: 15, 61: 2, 34: 6, 88: 6 and 7, 42: 7, 31: 22, 28: 2, 69: 1, 30: 3, 18: 6, 42: 6, 77: 10, 31: 6, 50: 14, 54: 6, 116: 17 18, 3: 8.

Kindred to this is the exercise of Paul and Silas in the prison at Philippi.—Acts 16: 25. "And at midnight Paul and Silas prayed and sang praises to God, and the prisoners heard them"—in the original, "HYMNED to God." Still more, I ask any one who can read the original, to examine it and see if the prayer and the hymn be not the same exercise? "While PRAYING they HYMNED to God."

Although in our prayers we praise Him, yet prayer and praise are different forms of devotion; and yet not so different but they may be occasionally represented by the same word.

For the present, we have done with the Hymns of David; but we have not done with the words of Asaph the seer. It has already been noticed from Neh. 12: 24, how the restored captives revived the hymning, according to the commandment of David; but we must observe that they left behind nothing which had been given to other prophets. See verses 45, 46, where Asaph is brought in with David and Solomon in settling "of old" the order of singing, when they established the "HYMN and praise to God," as it reads in the Septuagint; in which also we have the following title to the 76th psalm, "Among the HYMNS, a PSALM of Asaph, an ODE against the Assyrian." Here are all the three terms used by the apostle, employed in designating *one piece* composed by Asaph, the prophet-seer.

The subject is not exhausted here. But enough is given to establish the philological connection of the HYMN. The same field of investigation is equally rich in treasure on the connection of the ODE; but it does not seem needful to follow that out: hints enough have been dropped in the preceding remarks. I will say here, that ODE is found in the titles of twenty-eight psalms, where we find it often exchanging places with *psalm*. Sometimes we find it alone; but often combined with the psalm in this way—"a *psalm* of the *ode*;" "an *ode* of the *psalm*;" proving how very minute was the distinction between them "of old."

In all my examination of the hymnology of Scripture, I find no warrant for human composition in praise. I find some cases of hymning where it might be difficult to prove the exact form of the song, and I am willing to give others all the benefit of them. Take one example out of many. Ps. 119: 171, "My lips shall *gush forth** a HYMN, when thou hast taught me thy judgments." The title of *that* "hymn" I cannot find, even in the LXX. Each reader can form his own idea of the HYMN that would gush from David's lips, after he has been further taught of the Lord. I could give some examples of human composition in praise, but I think they are not approved. Such an example we have, Ex. 32: 4, 5, 8, 18.

Let us not give up the psalm-book for want of hymns. We have hymns; let us hold to them, use them, and seek the Spirit that gave them at first, and can bless them to the last. R. H.

FASTING AND THANKSGIVING.

FASTING and Thanksgiving are means of grace divinely appointed. They are extraordinary in their character. "When some great and notable judgments are either inflicted upon a people, or apparently imminent, or by some extraordinary provocation notoriously deserved, as also when some special blessing is to be obtained, public, solemn fasting (which is to continue the whole day) is a duty which God expects from that people or nation." So "when God has manifested himself merciful, in any sudden, great or distinguished manner to a person or people, they are commanded to devote some time to solemn thanksgiving." The supreme judicatory has authority to call the whole church to attend upon these ordinances, and to fix the time for their observance. Our Synod has usually performed this service; and when the order has been given, and the time fixed, the members generally have considered the time dedicated to God, and neither in whole nor in part to be used for purposes either of business or recreation.

The late meeting of Synod did not agree upon causes of fasting, and adjourned without appointing a time for its observance. Causes were presented to Synod, and after discussion, "were put into the hands of the Central Board of Domestic Missions. Said board was instructed to fill the blanks, revise the causes, and publish the same at a suitable time." Now as not a sparrow falleth to the ground without our heav-

*Webster gives *gush* transitive but rare—from Dryden.

only Father, as nothing happens by chance, the singular providence by which Synod was unable to agree upon the causes of a fast, and failed to make any appointment, has a meaning, and calls upon the church to examine carefully this whole subject. It is the belief of many—a belief founded partly upon their own observation and partly upon the testimony of others—that the annual fast and thanksgiving have, with us, lost much of their scriptural character, and in some measure ceased to be means of grace to the whole church. The fast enjoined by Scripture, and defined in our standards, “requires total abstinence not only from all food (unless bodily weakness do manifestly disable from holding out till the fast be ended, in which case somewhat may be taken, yet sparingly, to support nature when ready to faint), but also from all worldly labor,” &c.; &c. Total abstinence from food is now observed by few, and entire cessation from worldly labor has many exceptions. In our city congregations (at least), when the time to observe the ordinance arrives, some of the members assemble to worship God, others seemingly despise both the ordinance and the appointment, and continue their money-getting toil. The effect of this opposite practice is not good. It tends to weaken the authority of Synod, and lessen in the estimation of many the value of these extraordinary means of grace. Some pastors anticipate such seasons with anxious forebodings rather than with the cherished expectation of receiving a blessing. Yet it is doubtful whether, at least in some places, the attempt to enforce obedience to the appointment of Synod, by discipline, would effect a permanent reformation.

Fasting and thanksgiving were formerly counted precious ordinances in the church, and blessed results followed their observance. What has produced the change? The worldliness of the age—the fact that in the daily avocations of life our people are so mixed in their interests with others that they can hardly attend upon these ordinances if they would—and many other causes, might be mentioned. But it is believed that the practice of Synod appointing the last day of November as a day of thanksgiving, and the first Thursday of some other month as a day of fasting—thus changing the character of these ordinances from extraordinary to ordinary and stated—and making these appointments six or eight months before, without knowing what will be the providence of God toward either the church or the nation at the time, has done much to rob the church of these precious seasons. Of those who refuse to keep these annual appointments (so far as known), there is not one who denies fasting and thanksgiving to be means of grace, or that Synod has authority at the proper season to call the whole church in this land to observe them. But they think that as these are extraordinary means of grace, Synod has no authority from the Bible to change their whole character and make them common and stated; so that when a certain day arrives, though the heart may be filled with joy and in the providence of God it is a time to laugh, yet we must fast and weep. And further, that as fasting is to confess, repent of and put away sin, Synod should not encourage the church to delay repentance for eight months after the sin has been discovered. “To-day, if ye will hear my voice.” There is no *to-morrow* repentance in the Bible.

And they think that neither Synod nor their minister should expect all productive industry to stop, and all the business relations of our members to be thrown into confusion, just because, eight months before, Synod made the appointment, when at the time there is no striking providence, nothing whatever to appeal either to the understanding or the conscience of the nation; and there is some reason in what they say.

That something should be done to preserve these solemn ordinances in the church, and restore them to the place which they formerly held in the affections, devotion and faith of the people of God, no one doubts. The remedy is not so easy to discover. I would respectfully suggest that Synod take the whole matter into consideration, and declare the Bible authority to appoint an annual and stated fast or thanksgiving; and when they appoint a fast in future, use authority to enforce the appointment, that uniformity and harmony may prevail in the church. If this cannot be done, it might be prudent to dispense with the annual appointment. Nothing would really be lost. "Individuals, families, societies, congregations, churches and nations may appoint times of fasting and thanksgiving; and such appointment being lawfully made, should be carefully observed." There may be local causes and not national. A terrible drought might afflict the western part of the church. Cholera or yellow fever might rage in the cities of New York and Philadelphia. If the sessions respectively call upon the members to humble themselves before God by fasting, there will be a ready response. The cause is manifest, the finger of God is acknowledged, and men bow themselves humbly before him. But where there is no providential call manifest, we have reason to fear the fasts are not such as God has chosen—"acceptable days to the Lord," or seasons of refreshing to his people.

ANDREW STEVENSON.

IMPRECATIONS IN THE PSALMS.

BY REV. JOHN BROWN, A. M.

IN a former article we took notice of one objection which is sometimes brought against the use of David's psalms in the worship of God, under the gospel dispensation, namely, their alleged *obscurity*. We shall now take notice of another objection, of a still graver character, which is, perhaps, more frequently urged than the former, namely, *the spirit of revenge* which they are supposed to breathe, and which is so inconsistent with the spirit of the gospel. In reply to this objection we observe—

1. That the psalms are divinely inspired. "All scripture is given by inspiration of God," and consequently the psalms are not excepted. But if they are "given by inspiration of God," it is easy to see on whom the charge must fall. To charge them with a spirit of revenge, is to charge God with the same spirit; for if they be inspired by him, they have no more revenge than he has put into them. To represent them as being in any degree inconsistent with right feeling, is to deny their inspiration; for it is impossible for malevolent songs to be inspired by the God of love. If God be their author, as David says he

is (2 Sam. 23 : 1, 2), they must, like all his other works, be "very good"—perfectly holy in sentiment, spirit, and tendency. "The words of the Lord are *pure* words ; as silver tried in a furnace of earth, purified seven times." *Every* word of God is pure." "Thy word is *very* pure : therefore thy servant loveth it." Ps. 12 : 6 ; Pro. 30 : 5 ; Ps. 119 : 140.

2. It will not do to argue, as is sometimes done, that the spirit of revenge was consistent with the old dispensation, though inconsistent with the new ; for that would be to place the New Testament in opposition to the Old, and consequently to "destroy the law and the prophets." It is readily admitted that *positive institutions* may be consistent with one dispensation, and inconsistent with another, because, not being founded in the nature of things, they are neither right nor wrong, *considered in themselves*. God may therefore change or abrogate them at pleasure ; and as they derive all their authority from his *revealed will*, he may make that to be a sin which was once a duty, and that to be a duty which was once a sin. Thus circumcision, for example, was a duty under the old dispensation, because it was *then* enjoined ; but it would be a sin under the new, because it is *now* forbidden. In the same way, baptism in the name of the Trinity is a duty under the *new* dispensation, because it is commanded by Christ ; but it was no duty under the *old*, because it was not *then* a divine appointment. But *moral precepts*, being founded in the fitness of things, are *in their own nature right*, and therefore unchangeable. God himself could not make that which is in itself right, wrong ; nor that which is in itself wrong, right. And as the *spirit* of religion is not a positive institution, but a moral quality, and consequently right *in itself*, it must be the same under all dispensations. If the spirit of revenge, therefore, was right under the former dispensation, it is right still ; and if it be wrong now, it was wrong *then*. But malevolence, or revenge, being a transgression of the law of morals, is in itself *wrong*, and, therefore, God could not sanction it under one dispensation more than another. It is accordingly condemned by the law, as well as the gospel, and love is enjoined by both. Lev. 19 : 17, 18. We thus deny that the spirit of ill-will was any more consistent with the old dispensation than it is with the new, and consequently reject the argument that is founded on such a supposition, viz., that songs breathing the spirit of malevolence could have been approved of by God, under *any* dispensation ; and therefore the psalms cannot be possessed of such a spirit. But,

3. If the language of the psalms be at variance with Christian love, the language of the New Testament is equally at variance with it. We have just seen, that *moral feeling* under all dispensations, must, in the very nature of things, be the same, and on comparing the New Testament with the Old, this observation may easily be confirmed ; for the same expressions that are objected to in the book of Psalms are to be found in the New Testament. Take the following examples : "If any man love not the Lord Jesus Christ, *let him be accursed*." "Alexander, the coppersmith, did me much evil ; *the Lord reward him according to his works*."—"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word

of God, and for the testimony which they held; and they cried with a loud voice, *How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*—"And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; *and shouldest destroy them which destroy the earth.*"—"And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, *and thou hast given them blood to drink; for they are worthy.*" 1 Cor. 16:22; 2 Tim. 4:14; Rev. 6:10; 11:16-18; 16:5-7. Thus we find the same kind of expressions in the New Testament that are objected to in the book of Psalms, showing that they are so far from being at variance with each other, that there is a perfect harmony between them.

4. We are in danger of mistaking that for malevolence which is in reality a holy indignation against sin. It is no doubt our duty to love all men, *as men*, our enemies not excepted; but we are not required to love them *as the enemies of God*. On the contrary, as God "hateth all the workers of iniquity" (Ps. 5:5), so there is a sense, at least, in which the believer "hates those that hate him" (Ps. 139:21). True benevolence breathes good will to all mankind; but not at the expense of the glory of God. It desires the salvation of all men *from* their sins; but it desires the salvation of no man *in* his sins. It "abhors that which is evil" as well as "cleaves to that which is good." It unites compassion for the souls of the wicked with the hatred of their wickedness, or of *themselves, considered as wicked persons*. Both these positions were exemplified by the Redeemer at the same time, who, while he pronounced the condemnation of the wicked, yet tenderly wept over their miseries. Matt. 23:13-15; Luke 19:41, 42. And these appear to us to be the feelings that pervade the psalms, rather than those of personal revenge. For,

5. In many of the imprecative psalms, Christ is the speaker rather than David, *i. e.*, Christ speaks in the prophet, as the person principally interested. Perhaps more offence has been taken at the 109th psalm than at any other in the whole collection, and yet that Christ is the speaker in that psalm is plain from the apostle's explanation of vs. 8-10 in Acts 1:20. And as there is no change of speakers in the psalm, Christ must be regarded as the person speaking all throughout, and consequently uttering all the imprecations which it contains. Some would soften these expressions by rendering the verbs in the future tense, rather than by the imperative mood. For example, instead of saying, "*Let his days be few,*" they would read, "*his days shall be few,*" &c. Now, we readily admit that the Hebrew verbs may be rendered either way; but, as the imperative is not at variance with the sacred original, as it is used in the Greek translation, and as that

translation, in this particular, is sanctioned by the apostle, who preserves the imperative in quoting from it (Acts 1:20; Rom. 11:9, 10), we think the imperative ought to be preferred. In these expressions, however, there can be nothing inconsistent with right feeling, for they are inspired by the God of love, and spoken in the person of his dear Son. "All that can be meant by such expressions," says Bishop Horne, "whether uttered by the prophet, by Messiah, or by ourselves, must be a solemn ratification of the just judgments of the Almighty against his impenitent enemies; like that we find ascribed to the blessed spirits in heaven, when such judgments were executed." Rev. 11:17, 18; 16:5, 7.

SYNOD'S RULE RESPECTING CERTIFICATES.

WE wish to direct the attention of Sessions to the action taken by last Synod in reference to the giving of certificates to members who have removed from one congregation into the bounds of another. A recommendation on this subject in the report of Rochester Presbytery was referred to the Committee on Discipline. The following was reported by that committee and adopted by Synod:

1. When applications for dismission are made to sessions, duplicate certificates shall be prepared, one of which shall be given to the applicant, and the other transmitted to the session within whose bounds he proposes to reside.

2. When members remove without applying for certificates, the session from whose care they have passed shall, within one year, forward their certificates to the session within whose bounds they have removed.

It has been customary heretofore to give a certificate to the person who is intending to remove, and then to manifest no further concern about it. He might hand it in to the session of the congregation to which he was going, or not, as he saw proper. If he did, of course he thus placed himself under its jurisdiction. If he did not, it could exercise no authority over him. He belonged to another congregation, or at least did not belong to it. If he were guilty of actions which deserved censure, and so brought disgrace on the church with which he professed to be connected, the session was powerless to inflict censure, and so was compelled patiently to bear whatever disgrace his conduct brought upon her.

By the first recommendation, this evil is remedied. Two certificates are to be given—one to the person leaving, and the other to the session of the congregation in which he intends to reside. It is thus notified that a member of the church has received from another session a certificate, has removed into its bounds, and is placed under its care. The case supposed above, and which has more than once happened, cannot now happen, if this rule be carried out. Besides, this certificate serves as an introduction. Perhaps the person who is removing is an entire stranger to all the members of the congregation in whose bounds he expects to make his future home. This certificate sent to the session, notifies the elders of his coming. Neglect to look after him now, even though he does not immediately place himself under their care, is inexcusable.

Frequently it happens that persons removing from one congregation into the bounds of another, refuse or neglect to lift their certificate. Perhaps they do not intend to make a permanent home where they are going. May be, in a year, certainly in two or three, they will be back, so that there appears to them to be really no necessity to connect themselves in the mean time elsewhere. Sometimes members become so much attached to one particular congregation that they wish to retain their membership in it, move where they may. They identify themselves not so much with the church as with the congregation. They joined it, and intend, if possible, to die members of it. Not seldom persons forget or neglect entirely to apply for a certificate. So many other things require their attention that they have no time to think about this. In their new home, probably, they continue to manifest the same indifference, and soon either connect themselves with another church, or else, which is frequently the case, go back to the world. Not a few are entirely lost to the church, who, if their certificates had been promptly forwarded to the session of the congregation in whose bounds they had located, would have become useful and active members in it. The result is, the roll of almost every congregation has on it the names of some merely nominal members, who have not probably for years worshipped with it, and respecting whom the session can know but very little or nothing. Hence, in order to keep a correct list of members, it soon becomes necessary occasionally to purge the roll by striking off the names of those who are merely nominal.

The object of the second recommendation is to remedy this evil. Whenever a member of one congregation removes into the bounds of another, it is made the duty of session to forward at once his certificate to the session of the congregation in which he intends for the present to remain. The fact of a refusal or neglect to apply avails nothing. As he has removed into the bounds of a sister congregation, he is to be placed under the care of its session. This, according to Synod's action, *must* be done within a year. It *should* be done *at once*.

SELECTED.

OUR LORD'S GLORIFIED HUMANITY.

BY REV. W. WHITE, HADDINGTON.

THE last book of Scripture is styled, literally, "The Book of the unveiling of Jesus Christ." "Our life is hid with Christ in God." Christ is within the veil. We know not, and cannot know, by our own unaided faculties, what he is doing. This book, however, rolls back the curtain of invisibility as far, probably, as it can be drawn to mortals. By means of a symbolical vision, in the first chapter we have a representation of our Lord's glorified person. In the subsequent chapters we are shown his stately steps of majesty; the great acts of his mediatorial dominion; the wonderful works of mercy and of judgment which, from his throne in heaven, he is to accomplish on earth, up till that period when he shall again visit our planet, when he shall "come

with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him."

The book bears on every page of it the broadest, brightest, most resplendent stamps of divinity. It is, to speak of it as a merely human work, to say that it is one grand rolling swell of sublimity. No, it is one grand continuous succession of voices from heaven—like the roll of thunder—like the noise of many waters—"as the voice of the Almighty, the noise of speech, the noise of an host." The last book of Scripture, so thickly is it sown with allusions to all the previous parts of the Holy Oracles, that it reflects from its marvellous pages the glory of the whole; it not merely reflects them, it adds new lustre to the whole; it transfigures the Old Testament, making it all new—causing "its face to shine as the sun, and its raiment to glisten as the light"—converting it all into a prophecy of the conflicts and conquests, the sufferings and glory of the New Testament church.

To John, the beloved disciple, was this revelation given. As the calm and tranquil water reflects from its pure depths the great lights of heaven, so John's calm, pure, liquid soul was a fit mirror to reflect those grand, figurative, symbolical lights which the Lord has hung out in the firmament of this book, to guide and cheer his church during the night of his absence.

The glorious dreamer got his pilgrim visions in the prison; and in exile John got his vision of a still more glorious marching of the church through the wilderness, with the Lord at its head. "I John, who am also your brother and companion in tribulation and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Be where we may, if we are there for Christ, we may be there with Christ; Christ will be there with us; and his presence can turn every Patmos into the gate—the opened gate—of heaven.

It is also worthy of observation when he got this book: "I was in the Spirit on the Lord's day." On the Lord's day—the birth-day of the first-begotten from the dead—the day which was the beginning of the new creation of God. In solitude, in a desert isle, where no Sabbath law was known—where, probably, the foot of a Sabbath observer, from the dawn of time, never once had trodden—without a civil law, without a church law, John in Patmos was a Sabbath law unto himself. Instinctively he celebrates the Lord's day. To describe the strength of the law of honor in some one's bosom, the poet said: "His eye, ever turned on empty space, had beamed with honor." And does it not show the sublime and glorious strength of the Lord's day principle in John's bosom, when he kept the Sabbath in the isle of Patmos? The example of the instinctive, living, controlling power of Sabbath observance in an apostle, who, in the cast of his mind, was as far removed from ceremonialism as any mere man who ever lived, is worth a thousand cart-loads of external laws commanding the Lord's day to be observed. It shows that the Sabbath law was written on the hearts of the apostles, and was a part of apostolic life as much as living by faith was.

We are also told how John kept the Sabbath: "I was in the Spirit

on the Lord's day." The Holy Spirit dwells with, and is in, believers; but John was in the Spirit. His sense-life was hushed. His speculative reason had folded its wings, and was at rest, and was still. In holy silence he listened to the still small voice of God, and the spiritual life within him gathered up its powers, and passed out into spontaneous action, and gave itself into the promptings and suggestions of the Spirit of God. He lived in the Spirit, and walked in the Spirit, and thought in the Spirit, and felt in the Spirit. And if we would keep the Sabbath in the style in which John kept it, what noble Sabbaths would they be! what a delight! How holy of the Lord and honorable they would become! We would be as far removed from Pharisaism and formalism as heaven is from earth. We would have all the liberty and full play of mind, all the radiance and sunshine of soul, that men can desire, if we were "in the Spirit on the Lord's day."

And if we were always in the Spirit on the Lord's day, it would indeed make every Sabbath a feast—"a feast of fat things, of fat things full of marrow, of wines on the lees well refined." It would turn our water into wine; and it would make the wine in the sacramental cup like the "new wine, which, going down sweetly, makes even the lips of them that are asleep to speak."

On that Sabbath day John was not a preacher, but he was a hearer; and the sermon he heard was from the voice of Him who, when on earth, "spake as never man spake," and who now spake from heaven so as never angel spake. Concerning the voice of God in nature, it is said: "The voice of the Lord is powerful, the voice of the Lord is full of majesty." John had heard the voice of God-man in his humble condition; and of all who heard him speak on earth, his voice had penetrated farthest into John's bosom. God had made John's heart a chosen vessel, fitted to receive into its mystic depths a more ample measure than any other, of the spiritual, the infinite, the divine. While Paul was the theologian of the church, John—John in this respect, even above Paul, and that is saying much—had a heart formed and tuned to receive and express for all ages the maximum manifestations that have ever been made of God; so that he is well entitled to be called, as posterity has called him, "John the Divine."

And he was John the Divine, not because there was anything more divine in himself than in his fellows, but because the heart of the God-man emptied itself more fully into the disciple who lay on his bosom than into any other. And what a shower, what a flood, what an ocean of divinity poured itself into his soul, on that spring-tide Sabbath day, in the isle of Patmos!

"Thou shalt hear a voice behind thee," is one of the most sublime promises of Scripture. And as the light has its dawn and its progress toward noon, and as noons have their progression to midsummer noon, so passages of Scripture have their progressive progress in fulfilment, till they reach their grand climax—their midsummer noon. And the grand climacteric of that text, "Thou shalt hear a voice behind thee," had its accomplishment in Patmos: "I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet."

He heard a voice behind him—not before him, but behind him. His

kind Lord would graduate his surprise by addressing himself at first to the ear, apart from the eye.

I heard a great voice behind me as of a trumpet; not the voice of a great trumpet, but a voice as of a great trumpet; a trumpet announcing the presence of the King; a trumpet summoning his soul to attention—a great voice as of a trumpet. It was the voice of the Almighty in the trumpet-tones of glorified humanity. It was a *great* voice which he heard—a voice greater than the tones of humanity, even as a trumpet is greater than the voice of mortal speech.

Among men, we often hear a great voice giving utterance to trivialities—a park of artillery in sound, but all powder and no shot. Great, however, as the phenomenal sound of this voice was, the substance which it announced surpassed the sound. When Jehovah said, “I am,” he expressed more than all the apostles and prophets, and their expounders on earth, or than all the angels and archangels in heaven, ever will utter to all eternity. So that the very first words of the great voice in Patmos gave an utterance, in contemplating the depths of which the intellects of men and angels will be forever drowned. “I heard a great voice behind me as of a trumpet, saying, I am Alpha and Omega, the first and the last.” We might dwell upon these words from dawn till noon, from noon till dewy eve—suns might set, and years might pass, and ages roll away, and time itself might end, and the great day of eternity might flow on in cycles of light, unmeasured by night and day—and yet, as one of the greatest of human minds, when dying, said he had been like a child gathering shells on the sea-shore of creation, so even there we would feel ourselves but children standing on the shore of this shoreless ocean. “Alpha and Omega, the first and the last.”

It is God who speaks. From the depths of Deity, by human voice, he expresses God: “I am Alpha and Omega, the first and the last.”

It was God that spake: but while he had all the glory of God, he had also the feelings of man. Though he was “far above all principalities and powers, and might and dominion, and every name that is named, both in this world and that which is to come,” yet he took a deep interest in this earth. As before his incarnation, so after his ascension, “he rejoiced always in the habitable parts of the earth, and his delights were with the sons of men.” And especially over his church did he watch with grave and tender interest. And for her sake he has now come down to Patmos, to set his bow in the cloud, to pour the sunlight of prophecy over the dark and stormy scenes of time, so that his people in every age might see the heavens, when at the darkest, spanned with the brilliant hues of the great arch of prophetic light.

After the announcement of his great name—or rather, after the declaration of his great, unbounded circle of being—he comes down from the infinite to the finite; from the absolute to the relative; from that which heaven, even the heaven of heavens, cannot contain, to the local interests of the seven Asiatic churches. “And what thou seest write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira,

and unto Sardis, and unto Philadelphia, and unto Laodicea." Oh; how refreshing to hear him who uttered the great voice which said, "I am Alpha and Omega," taking earthly names into his lips—saying Ephesus, and Smyrna, and Sardis, and Thyatira, and Philadelphia, and Laodicea! There is, however, something more comforting than that. The great, good Shepherd "knoweth all his sheep, and calleth each one by his name." He has the name of every believer written on his heart, which is the true book of life, and which was symbolized by Aaron's breast-plate, engraved with the names of the twelve tribes of Israel.

THE DEATH OF KNOX.

NOTHING lately has been written that does such ample justice to the memory of John Knox as the recent history of Froude. Formerly Oxford and Cambridge appeared to vie with each other as to which could heap most abuse upon the great Scotch Reformer and his great work. Now an Oxford scholar writes a glowing tribute to him, and bears cheerful testimony to the value of what he did. The following admirable portrait is taken from the "History of England, from the fall of Wolsey to the death of Elizabeth: by James Anthony Froude, A. M.," and will, we are sure, be perused with pleasure by our readers.

"He was rapidly going. On the 23d he told the people who were about him, that he had been meditating through the night on the troubles of the Kirk. He had been earnest in prayer with God for it. He had wrestled with Satan, and had prevailed. He repeated the Apostles' Creed and the Lord's Prayer, pausing after the first petition to say, 'Who can pronounce so holy words!' It was the day on which a fast had been appointed by the Convention for special meditation upon the massacre. After sermon, many eager persons came to his bedside, and though his breath was coming thick and slow, he continued to speak in broken sentences.

"The next morning the end was evidently close. He was restless, rose, half-dressed himself, and then finding himself too weak to stand, sank back upon his bed. He was asked if he was in pain. He said, 'It was no painful pain, but such as would end the battle.' Mrs. Knox read to him St. Paul's words upon death. 'Unto thy hand, O Lord,' he cried, 'for the last time I commend my soul, body and spirit.' At his own request, she then read to him the 17th chapter of St. John's Gospel, where he told them he first cast anchor.

"As night fell, he seemed to sleep. The family assembled in his room for their ordinary evening prayers, and 'were the longer because they thought he was resting.' He moved as they ended. 'Sir, heard ye the prayers?' said one. 'I would to God,' he answered, 'that ye, and all men, heard them as I have heard them, and I praise God for the heavenly sound.' Then, with a long sigh, he said, 'Now it is come.' The shadow was creeping over him, and death was at hand. Balantyne, his secretary, sprang to his side.

“‘Now sir’, he said, ‘the time ye have long asked for—to wit, an end of your battle—is come; and seeing all natural power fails, remember the promise which oftentimes ye have shown me of our Saviour Jesus Christ, and that we may understand ye hear us, make us some sign.’

“The dying man gently raised his head, and ‘incontinent thereof,’ rendered up his spirit.

“‘There lies one, said Morton, as two days later he stood to watch the coffin lowered into the grave—‘there lies one who never feared the face of mortal man.’ Morton spoke only of what he knew; the full measure of Knox’s greatness neither he nor any other man could then estimate. It is as we look back over that stormy time, and weigh the actors in it, one against the other, that he stands out in his full proportions. *No grander figure can be found in the entire history of the Reformation in this island than that of Knox.* Cromwell and Burghley rank beside him for the work which they effected; but as politicians and statesmen they had to labor with instruments which they soiled their hands in touching. In purity, in uprightness, in courage, truth, and stainless honor, the Regent Murray and our English Latimer were perhaps his equals; but Murray was, intellectually, far below him, and the sphere of Latimer’s influence was on a smaller scale.

“The time has come when English history may do justice to one but for whom the Reformation would have been overthrown among ourselves; for the spirit which Knox created saved Scotland; and if Scotland had been Catholic again, neither the wisdom of Elizabeth’s ministers, nor the teachings of her bishops, nor her own chicaneries, would have preserved England from revolution. His was the voice which taught the peasant of the Lothians that he was a free man; the equal in the sight of God with the proudest peer or prelate that had trampled on his forefathers. He was the one antagonist whom Mary Stuart could not soften nor Maitland deceive; he it was that raised the poor commons of his country into a stern and rugged people, who might be hard, narrow, superstitious and fanatical, but who, nevertheless, were men whom neither king, nor noble, nor priest could force again to submit to tyranny. And his reward has been the ingratitude of those who should most have done honor to his memory.

“The change of times has brought with it the toleration which Knox denounced, and has established the compromises which Knox most feared and abhorred, and he has been described as a raving demagogue, an enemy of authority, a destroyer of holy things, a wild and furious bigot. But the Papists whom Knox grappled with, and overthrew—the Papists of Philip II., Mary Tudor and Pius V. were not the mild, forbearing innocents, into which the success of the Reformation has transformed the modern Catholics. But the men who took from Popery its power to oppress, alone made its presence again endurable; and only a sentimental ignorance, or deliberate misrepresentation of the history of the sixteenth century, can sustain the pretence that there was no true need of a harder and firmer hand. The reaction when the work was done, a romantic sympathy with the Stuarts, and the shallow liberalism, which calls itself historical philosophy, has painted over the true Knox with the figure of a maniac. Even his very bones

have been flung out of their resting place, or none can tell where they are laid; and yet but for him Mary Stuart would have bent Scotland to her purpose, and Scotland would have been the lever with which France and Spain would have worked on England. But for Knox and Burghley—those two, but not one without the other—Elizabeth would have been flung from off her throne, or gone back into the Egypt to which she was often casting wistful eyes."

JOHN WELCH.

ONE of the most eminent witnesses to the name of Jesus in the sixteenth century, was John Welch, son-in-law of John Knox, the Scottish reformer. His father was a man of property and reputation, and suffered great shame and sorrow by the early profligacy of his son, who, after frequent displays of depravity as a boy, joined a horde of thieves on the borders of England, who lived by robbing the two nations. In this company the Lord sought and found the lost one, and made him a rich example of grace and mercy. His preaching was blessed to the ingathering of very many happy souls in Scotland and the north of Ireland. When a time of persecution arose, he was imprisoned and then banished to France. In his exile he readily acquired a knowledge of the French language, and began to preach with great boldness and great success.

For nothing were the faithful ministers of these trying times more remarkable than for their prayerfulness. The biographer of Mr. Welch says: "He reckoned the day ill spent if he staid not seven or eight hour in prayer;" and he used to say that he wondered how a Christian could lie in bed all night and not rise to pray. During his residence in France, a friar traversing the country knocked at his door and begged a night's shelter, which was cordially granted. There was only a partition of boards between Mr. Welch's chamber and that to which the stranger was conducted. In the dead of night the friar was surprised to hear a low but constant whispering noise. With the prejudice of his class against the Huguenots, he supposed that his host was conversing with the devil. Determined to ferret out the terrible wickedness, he next day feigned sickness and entreated another night's lodging. When night came, he watched with some trepidation for what might bring forth; and, after Mr. Welch's first sleep, the whispering noise began. The friar crept silently to the chamber door, where he could distinctly hear, and was amazed to listen to "such communication between God and man as he knew not had been in the world before." He was there convinced of sin, and there too the Saviour of sinners was revealed to him. In the morning he sought an interview with Mr. Welch and made a confession of the faith, which was maintained through life.

Persecution scattered his French congregation, and he was permitted to return to England. Still, however, he was detained as a prisoner in London, and there he died in his fifty-third year. In his latter days, though he could walk feebly, his knees lost all sensibility, and "th

flesh became hard like a bit of horn" from his continual kneeling in prayer. The following extract from his meditations in prison will show how his soul was supported through all his trials :

"What is there under this old vault of heaven, and on this old worn earth, which is under the bandage of corruption, that should make the desire to remain here? I expect that new heaven and that new earth wherein righteousness dwelleth, wherein I shall sit for evermore. I look to get entry to the new Jerusalem at one of the twelve gates whereupon are written the names of the twelve tribes of the children of Israel. I know that Christ Jesus hath prepared them for me; why may I not then, with boldness in his blood, step into that glory where my Head and Lord hath gone before me? Jesus Christ is the door and the porter; who then shall hold me out? Will he let them perish for whom he died? Will he let the poor sheep be plucked out of his hand for whom he laid down his life? Who shall condemn the man whom God hath justified? Who shall lay anything to the charge of the man for whom Christ hath died, or rather risen again? Come, Lord Jesus, and tarry not. Why should the multitude of my sins affright me? Why should I faint in this my desire to be with thee? The greater sinner I have been, the greater glory will thy grace to me be unto all eternity. Oh! when shall I see thy face! Truly I would long for that scaffold, or that axe, or that cord that might be to me my last step of this my wearisome journey to go to thee, my Lord. Thou who knowest the meaning of the Spirit, give answer to the speaking, sighing, groaning of my spirit. Thou who hast inflamed my heart to speak unto thee this language of ardent and fervent desire, speak again unto my heart, and answer the desire which thou hast made me speak unto thee. All glory be unto my God! Angels and saints, praise ye him. O thou earth, ye hills, and mountains, be glad: you shall not be wearied any more with the burden of corruption, whereunto you have been subject through the wickedness of mankind. Lift up your heads and be glad; for a fire shall make you clean from all your corruption and vanity, wherewith many years you have been infected. Let the bride rejoice, let all the saints rejoice; for the day of the marriage with the bridegroom, even the Lamb of God, is at hand."—*Witness.*

CREATION IN ESSENTIAL CHARACTER.

WE insert the following by request from the *R. P. Advocate*. It will be noticed the controversy between S. and us is now merely about the proper use of certain terms. There is no authority either from etymology or use to confine the term *economical* in relation to divine acts *ad extra* to mediation. It will apply to creation as well. S. makes a threefold classification of the acts of the divine persons—*essential*, *voluntary* and *economical*. We prefer the Turretinian classification—*necessary* and *free*, to which *essential* and *voluntary* or *economical* correspond. We cannot admit, however, that the Son of God did not perform voluntary acts in essential character. To do so, would, in our

view, be to hold that in performing those acts he loses his essential character, that of a divine person.

MESSRS. EDITORS:—Your correspondent S. finds fault with the affirmation that “creation is a work performed by the Son of God in essential character.” In expressing the idea that he created in essential character, by the terms that “creating belonged to his being,” as its equivalent, he subjects language to a strain that it will not bear. He should know that a change of terms in a logical process is fatal to a sound conclusion. This is precisely what he has done, and hence his *reductio ad absurdum*.

When we speak of the Son of God in essential character, we speak of him as a divine person. But we also speak of him as Mediator, and as man. The work of creation is predicated of him as a divine person; not as Mediator—not as man.

Your correspondent seems to confound *economy* with *mediation*. The Scripture use of the former term does not warrant it to be taken in such a restricted sense. Stewardship, administration, dispensation, scheme, are the renderings of the Greek word by Robinson. We see no reason why a term thus defined may not refer to the actings of the persons in the Godhead in regard to the work of creation as well as to the work of redemption. Certainly the words *voluntary* and *economical* applied to these works respectively, do not distinguish them.

From the assumption “that *voluntary* and *economical* relations are convertible,” the conclusion is drawn, in the last paragraph, that “*essential* and *voluntary* relations are the same as *economical*.” This is true only on another assumption, which is not ours, viz., that the essential relation of the divine Persons is voluntary, not necessary. We do not charge this error on your correspondent; but he should look well to his premises when he attempts to confute by the *reductio ad absurdum*.
T. S.

REMARKS.

Cheerfully admitting that “a change of terms in a logical process is fatal to a sound conclusion,” if the terms are not “equivalent,” an aversion to mere logomachies, the affirmation that the “Son of God performed the work of creation in *essential* character” is yet sincerely denied. The terms *essential* and *voluntary*, applied to the relation and actings in the Divine Trinity, are certainly not *identical*. *Essence* and *being* are terms obviously equivalent, and consequently convertible. To *be*, is essential to God, and to him only. But to *create*, is not essential; and this negation is equally true of each divine Person, and consequently of the Son. “T. S.” has successfully proved that the Son did not in creation act as *Mediator*. It has been proved that he did not create in essential character: it follows that in the work of creation the Son of God was a *voluntary* agent; and also that the Father and the Holy Spirit were equally so. Thus it is apparent that the persons in the adorable Godhead sustain a *three-fold* relation—*essential*, *voluntary* and *economical*. Q. E. D. S.

TITTLE TATTLE.

HENRY WARD BEECHER has said many good things, but nothing that commends itself more to all honorable people than the following:

The disposition to pry into the privacy of domestic life is, unfortunately, very common, and is always dishonorable. The appetite for such knowledge is to be regarded as morbid, and the indulgence of it disgraceful. A family has a sacred right to privacy. In guarding the delicate relations of the household, secrecy becomes a virtue. Even if by chance the private affairs of a household are laid open to a stranger, honor would require him to turn from them; and, if a knowledge of them were forced upon him, they should be locked in a sacred silence. A double obligation of silence and secrecy rests upon one who is a guest in a family. The turpitude of a betrayal of family history by a visitor is far greater than a theft would be. It is a thing so scandalous, that it should degrade a person, and put him out of society. To betray the secrets of the household is not only an odious immorality, but it is a sin and a shame to be on good terms with those who are known to commit such outrages. They put themselves out of the pale of decent society. They should be treated as moral outlaws.

Those hungry-eyed wretches who sit in the unsuspecting circle of parents and children, treasuring their words, spying their weaknesses, misinterpreting the innocent liberties of the household, and then run from house to house with their shameless news, are worse than poisoners of wells or burners of houses. They poison the faith of man in man. Make no terms with such people. Tale-bearers have no rights. They are common enemies of good men. Hunt, harry and hound them out of society. They are the worst of pests save one, and that is the listener to the tale-bearer. There could be no tattling if there were no one to hear. It takes an ear and a tongue to make a scandal. Greedy listening is as dishonorable as nimble tattling. The ear is the open market where the tongue sells its ill-gotten wares. Some there are who will not repeat again what they hear, but they are willing to listen to it. They will not trade in contraband goods, but they will buy enough of the smuggler for family use. These respectable listeners are the patrons of tattlers. It is the ready market that keeps tale-bearing brisk. It is a shame to listen to ill of your neighbor. Christian benevolence demands that you do not love ill news. A clean heart and a true honor rejoice in kindly things. It should be a pain and sorrow to know of anything that degrades your neighbor in your eyes, even if he is your enemy; and how much more if he is your friend?

The Scriptures say, "Thou shalt not go up and down as a tale-bearer among thy people." "A tale-bearer revealeth secrets; but he that is of a faithful (honorable) spirit, concealeth the matter." "The words of the tale-bearer are as wounds that go down into the innermost parts of the belly." The Hebrews thought that the affections had their seat in the bowels; and by this phrase, "go down into the innermost parts of the belly," they signify how sharp and exasperating

to the deepest feelings of our nature are the cruel offices of a common tattler.

"Where no wood is, the fire goeth out; so, where there is no tale-bearing, the strife ceaseth." Commend us to that religion which makes a man humane with his tongue and honorable with his ear.

PREPARATION NECESSARY.

ONE of the principal reasons why no more benefit is received from the ministrations of the gospel and all the privileges of the Sabbath, is the want of a suitable preparation of heart and mind. The thoughts and impressions, and the whole influence of the business cares and perplexities of the week, are not thrown off. They are apt to be with us when we wake on Sabbath morning; and it is well if we are wholly free ourselves before entering the sanctuary.

But there is a remedy. God has provided ways and means by which our attention may be turned from worldly cares, a pause made, our attention arrested, the currents of earthly affections, thoughts and conversations interrupted. For a little season every day we may give our minds to heavenly meditations, and come under holier influences. Daily secret devotion not only prepares us to go forth upon the duties of the day, and successfully meet temptation, but keeps heavenly things in mind, keeps our hearts open to the reception and influence of divine truth from day to day, and enables us to oppose and bar from our thoughts those influences which hinder the proper improvement of the gospel.

The maintenance of family devotion has the same general bearing. Its good effects are felt by the members of the household, and they are aided in preparing their hearts for reception of the divine truth on the Sabbath.

Of the same character and value is the week-day social prayer meeting. This makes another pause in the daily attention to business. Called away from our worldly cares, our thoughts are, for a season, directed to spiritual things; we meet fellow-disciples in the place of prayer and praise; we unite with them in acts of devotion; we receive and give impulses heavenward; and return refreshed and strengthened for the rest of the week, and better prepared for the duties and privileges of the Sabbath.

If we devoutly and habitually observe these seasons—secret devotion, family prayer and the social prayer meeting—we may reasonably expect progress in all that belongs to a sound Christian character. Let one man pursue and another neglect, the course here spoken of, and at the end of years let their positions in the Christian life be compared, their progress measured, their fruitfulness be estimated, the clearness of their understanding of divine things, the depth and tone of their piety, their steadfastness, their readiness in every good work, be compared, and we should see the value and weight of influence on the spiritual welfare of Christians of those seasons of prayer which God has provided for the daily enjoyment of his children. We know full

well in, which class we find the most devout and circumspect, fruitful and useful Christians, whether among the observers or neglecters of those privileges we have mentioned. We all need these helps—these pools of living water placed along our way—that here, renewing our strength, we may “run and not be weary, walk and not faint.”—*Congregationalist*.

RELIGIOUS NOVELS IN SABBATH SCHOOLS.

OURS is verily a fast age. One writer dramatizes the Saviour's life in the “House of David.” Another ventures to indorse and describe heaven in “Gates Ajar.” Others, under the splendid drapery of romance, inculcate the doctrines of repentance, faith, new birth, &c.

The question arises, why are these works of fiction tolerated? Why are responsible publishers and Christian associations found to print them? But above all, why are parents and pastors found to permit them on their tables, or in their Sabbath school libraries? We can easily answer why the youth love to read them. Is it for the infinitesimal amount of religious element contained in them? We answer, no. *The* fascination of the multiform pious novels that now swarm into our Sabbath school libraries—is anything and everything but their religious instruction.

Their real charm is *EXCITEMENT*, *long continued excitement* of the sentimental part of the youthful nature. The more of this exciting material, the more *marketable*. They are not Godless, but in the reading, God is left out.

Multitudes of our Sabbath school scholars, females and males over thirteen, are absolutely *detained from the sanctuary*, by the superior attraction of these pious novels. If parental influence compels attendance, they are concealing these fascinating volumes, and poring over their pages during the actual service of God's house.

A *disrelish* for the *solid instruction* of parent, pastor and teacher, is rapidly developing. Hence they murmur if compelled to attend church without a Sabbath school novel to read and while away their hour. Fond parents soon learn to echo the complaints of children of vitiated taste. The next step is to change the pastor, break up sacred ties, and launch forth in search of one who can be as fast as the fast youth of over-indulgent parents.—*Christian Intelligencer*.

WHAT IS WANTED.

THE Holy Spirit is able to make the Word as successful now as in the days of the apostles. He can bring in by hundreds and thousands, as easily as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall or glorious thunders of Chalmers; but if the might of the Spirit attended them, the humblest evangelists would be more successful than the most

learned of divines or the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power, that we need. Mental power fills a chapel; but spiritual power fills the Church. Mental power may gather a congregation; but spiritual power will save souls. We want spiritual power. Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power; and when they speak they have not the Holy Spirit with them; but we know others—simple-hearted, worthy men—who speak their country dialect, and who stand up to speak in their country-place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O, Spirit of the living God! we want *thee*. Thou art the life, the soul, the source of thy people's success. Without thee they can do nothing; with thee they can do everything.—*C. H. Spurgeon.*

MISSIONARY.

THE CHURCH IN KANSAS.

To the Members of the Central Board:

DEAR BRETHREN—During the past winter and spring I have been laboring as heretofore, in the western mission field, and with a good degree of success. The minds of men generally appear disposed to hear the truths of God's word exhibited, and to weigh the arguments by which they are sustained; and while many of the more intelligent class of society are ready to admit in theory many of the distinctive points of our testimony, but few have any disposition to reduce them to practice.

The petitions to Congress for Christian amendments to the United States constitution were signed here by almost all classes of professing Christians. But little opposition was manifested. The petitions were not received until near the time it behooved to forward them to Congress. If we could have had more time, a larger number of signatures would have been obtained. It is passing strange how readily intelligent people sign such petitions, and how utterly indifferent they are as to their success, and to the practical carrying out of the principles they involve.

Our congregation is rapidly increasing in this place. We were organized last November with thirty-two members; forty-two have since been added to our number; four have been dismissed on certificate, leaving seventy on our roll at this date. We have taken measures for erecting a house of worship, of which we are greatly in need. A lot in the village of Winchester has been secured, and about twelve hundred dollars subscribed. We hope that before another winter shall arrive we will have a comfortable house wherein to worship the Lord our God.

A new settlement of Covenanters has been commenced this spring in Jackson county, about twenty miles west of us. They are located in a *very fine* portion of the country. The land is good, and can be

bought at a very moderate price. Some six or eight families have bought land and settled there in the last few weeks. This place presents encouraging prospects for building up a congregation in a short time.

The tide of emigration to all parts of this young and thriving State is enormous and unprecedented. Covenanters, as well as others, are disposed to seek homes in the fertile plains of Kansas; and it is an important duty devolving on the church and ministry to prevent them from wandering abroad as sheep having no shepherd.

We have much cause of gratitude to the Great Shepherd of Israel for all the goodness he has bestowed upon us.

JOSIAH DODDS.

WINCHESTER, Kansas, May 10th, 1869.

LAST season a few of the members of the Reformed Presbyterian Church came to northeastern Kansas for the purpose of seeking homes, and a suitable section of the country to plant another congregation of God's witnessing people in. After travelling through several counties, we came to North Cedar, Jackson county. With this section of the country we are all well pleased. The face of the country is neither a dead level nor hilly, but is known in the West as rolling prairie. The soil is a black, rich loam. All kinds of grain and fruit raised in the Eastern and Middle States are produced in abundance. The grazing and cattle raising properties of this country are rarely equalled. The supply of lumber and water is ample. Coal in abundance is dug in this vicinity. Building materials are easily obtained at fair prices. Market and mill privileges, and the like, are good and convenient. Raw prairie is from four to six dollars per acre; improved farms from ten to twenty dollars. We number at present eight families. Those of our brethren coming west, would do well to visit this part before purchasing elsewhere. For further information, address W. A. Montgomery or J. L. Wright. By order of the Society.

BELOW we give an extract from a letter written by D. M. Gillespie, M. D., a member of the N. S. Covenanter Church. His address is box 32, Republican City, Clay county, Kansas:

"Clay county is located on the Republican fork of the Kansas river, about one hundred and twenty miles west from Leavenworth, and the whole county lies between the 39th and 40th parallels of north latitude. It is a beautiful country, consisting chiefly of beautiful wide valleys, rolling prairies, high mounds, and some timber. There are plenty of lands to be had by homesteading, pre-emption; also lands to be had of the State and School Departments, and for sale by speculators and rail road companies. To persons who expect to earn their bread by farming, this country is (in many respects, at least) certainly inviting. The country is beautiful, the climate mild and healthy, and society good.

"Different denominations," he adds, "United Presbyterian, Reformed Presbyterian, O. S. and N. S. Presbyterian, Congregationalist and Methodist, are represented, but none is sufficiently strong of itself for an organization."

OBITUARIES.

DIED, at his residence in Page county, Iowa, May 12th, 1869, Mr. ROBERT MCCRORY, ruling elder in the Clarinda congregation, in the 65th year of his age.

Mr. McCrory was born of Christian parents, in the county Antrim, Ireland, January 1st, 1804. In early life he enjoyed the pastoral care of the Rev. Dr. Dick, for whom he always cherished the most warm and filial regard. He made a public profession of his faith under his ministry.

He came to this country in 1857, and after some changes in his place of residence, settled in Page county, Iowa, where he remained to his death. Soon after his removal to Page county he was chosen to the office of ruling elder in the Clarinda congregation.

In the peace and prosperity of the church he took a deep interest. Few of her members understood her principles more thoroughly, or could more ably defend them, than Mr. McCrory. Having passed through the New Light controversy in Ireland, he was well versed in the subject of civil government and the doctrine of Christ's headship over both the church and the nations.

As an evidence of the esteem in which he was held by his brethren in the eldership, the session placed the following memorial on its records, and directed its publication:

1st. That in the death of our esteemed brother, removed in the midst of his usefulness, we would recognize the voice of God, in his providence, saying to us: "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

2d. We would record with deep sorrow our loss of a kind and amiable Christian friend, a wise and prudent counsellor, and an exemplary and devoted Christian.

3d. That the active and useful Christian life, the peaceful and triumphant death of our departed brother, invites us to be faithful unto the death, that we may receive a crown of life.

4th. To the afflicted family of the deceased, bereaved of its earthly companion and counsellor, we would tender our sincere and heartfelt sympathy, comforting them with the words of Him who knows the sorrows of his people: "The Lord preserveth the stranger; he relieveth the fatherless and the widow." .COM.

[*Covenanter* (Ireland) will please copy.]

MRS. JANET MCFARLAND, the subject of this notice, was born in Lanarkshire, Scotland, October 28th, 1815. In 1820 her parents emigrated to the United States, and located near Bovina, where there was then a small organization of Covenanters. Like Timothy of old, while yet in tender years she was deeply constrained by the love of Christ, and at an early age, choosing that better part, she made a public profession of religion in the Reformed Presbyterian congregation of Bovina, in which connection she continued steadfast and faithful,

adorning the Christian religion by a circumspect walk and conversation until her death, which transpired the 30th day of January, 1869. In her departure from this world a husband is called upon to mourn the loss of a faithful and loving wife, a son and two daughters are bereaved of a mother who had ever set before them "Christ and him crucified" as the sinner's only hope. While she was yet young a life-lasting affection ripened between her and a brother, the writer of this, and as she lay on a bed of lingering decay, she uttered many regrets that she could be no more in the Christian companionship of him she early learned to love. Such is the sweet communion and fellowship Christian principles early instilled in the young beget in the hearts of Christ's followers, and it would be well for those whom God has favored with Christian friends, to steadily improve in elevating each other's hearts and ennobling each other's souls while life lasts.

JAMES H. THOMSON.

THE subject of this notice, JAMES WITHERSPOON, died in the city of New York, April 14th, 1869. The deceased was born in county Down, Ireland, June 20th, 1789. His parents were members of Knockbracken congregation, and he was baptized by Rev. William Stavely, one of the well-known fathers of the church. The family emigrated to this country in the year 1804—the deceased, as well as most of the family, remaining residents of the city of New York. He was through life warmly attached to the principles of the Reformed Presbyterian Church, and was at the time of his death a member of the Third congregation in that city. For a number of years he was a victim of disease, suffering specially from asthma and general debility. After these years of affliction, he literally fell asleep in Jesus, without pain or struggle. His latter end was eminently peace. He leaves an aged and feeble widow, who mourns her loss, and feels very deeply her desolateness. Two daughters also survive him. He was a lover of the truth, "a lover of good men," bearing meekly his trials, sustained by that "grace of God that bringeth salvation." COM.

DIED, at Walnut Ridge, Washington county, Indiana, May 8th, Mrs. HANNAH A. REID, wife of Isaiah Reid, in the 51st year of her age. For more than thirty of these years she has been a consistent member of the Reformed Presbyterian Church, whose principles were the very last thing she ceased to remember.

It would not be in keeping with the tenor of her whole life and character to speak ostentatiously of her. Let her works praise her now, as heretofore, while we strive to imitate those qualities which made her lovely to our eyes and dear to our hearts. The keenest edge of sorrow is taken away when our loved ones die in the hope of a glorious immortality.

"And friends, dear friends! when it shall be
That this low breath is gone from me,
And round my bier ye come to weep,
Let one, most loving of you all,
Say, 'Not a tear must o'er her fall,'
'He giveth his beloved sleep.'"

COM.

DIED, at Elliota, May 13th, 1869, SAMUEL MCKINNEY, aged 17 years. He was the eldest child of his parents, the subject of many fond hopes and earnest prayers. They deserve and receive the warmest sympathies of all who know them. Perhaps there is no yearning so strong as that of affectionate parents over a first-born, in whom seems just now about to be realized the reward of years of watchful care. May God heal them and tenderly upbraid their painful wound. And may those of his age be admonished by his early death, to remember their Creator in the days of their youth. B.

DIED, April 10th, 1869, at his residence, near Elizabeth, Pennsylvania, in the 77th year of his age, JAMES WYLIE, a member for many years of Monongahela congregation, R. P. Church. It is a pleasure to bear testimony to the worth of the deceased. His freedom from guile, his peaceable disposition, his Christian spirit, secured for him the confidence and esteem of all with whom he came in contact. He was a kind husband, an affectionate father, a useful member of the congregation, a good neighbor, and a valuable friend. His "end was peace." Having committed his wife and family to the care of Him who has promised to be "a father to the fatherless, and a judge of the widows," he died without fear and without pain. J. W. S.

DIED, February 5th, 1869, at the house of his son-in-law, James Keers, ROBERT BOYD, for many years a ruling elder in the Reformed Presbyterian Church, aged 78 years and 8 months. "His latter end was peace." COM.

BOOK NOTICES.

OUR space will not permit more than an acknowledgment of books and pamphlets received.

From R. Carter & Bros., 530 Broadway, New York, and for sale by R. S. Davis & Co., Liberty street, Pittsburgh:

BESSIE AMONG THE MOUNTAINS. By Joana H. Matthews, author of "Bessie at the Seaside," "Bessie in the City," and "Bessie and her Friends." "Be not overcome of evil, but overcome evil with good."

AUNT MILDRED'S LEGACY. By the author of "Battles worth Fighting," &c., &c. LITTLE JACK'S FOUR LESSONS. By the author of "Sunday all the Week," "The Star out of Jacob," "Ellen Montgomery's Book-shelf," &c.

GRAND FATHER'S MILL, OR WHAT HAPPENED AT THE TOLL GATE. By the author of "Squire Downing's Heirs," and "Margaret Russell's School."

THE LITTLE PEAT-CUTTER, OR THE SONG OF LOVE. By Emma Marshall. "He that loveth not, knoweth not God, for God is love."

TEDDY'S DRIVE; OR A LITTLE SWEEP'S MISSION. By Emma Leslie.

LITTLE FREDDIE FEEDING HIS SOUL.

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THE PROMISES OF GOD, considered in their Nature, Source, Certainty, Freeness, Preciousness and Sanctifying Power. By E. C. Wines, D. D., author of "Adam and Christ," "The True Penitent," &c., &c.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW. Edited by Charles Hodge, D. D., and Lyman H. Atwater, D. D. New York: Published by Charles Scribner & Co., 654 Broadway. Published quarterly. Price, \$3 per annum.

Contents—St. John's Gospel, its Genuineness. Memoir of the Rev. John Keble. Christian Work in Lower and Middle Egypt. Parables of the Kingdom, Matthew 13. The General Assembly. Proceedings of the Late Assemblies on Re-union; by the Junior Editor. Exposition and Defence of the Basis of Re-union; by Rev. G. W. Musgrave, D. D. The New Basis of Union; by the Senior Editor.

THE CHRISTIAN QUARTERLY. No. III. July, 1869. 1 Thess. 5: 21. Editor, W. T. Moore, Pastor of Church of Christ, Walnut street Cincinnati. Cincinnati: R. W. Carroll & Co., publishers, 115 and 117 West Fourth street. Price, \$4.00 per annum.

Contents—The Failure of Protestantism. The Living Issue. Harmony of the Bible and Science. The Spirit of Romanism. The Connection between Baptism and the Remission of Sins. The Line of Life-Mystical, or Transcendental Skepticism and Woman's Rights. Apostolical Succession.

THE FAMILY TREASURE. An Illustrated Monthly. August. Cincinnati: Western Tract and Book Society. 1869. Price, \$2.00 per annum.

Contents—The Self World. Day by Day. The British Universities. William Tyndale. Found. Teach me Thy Way. The Presbyterian General Assemblies. The Work of Parents. The Persecuted Christian and the Child. Sleep no More.

UNITED AND REFORMED PRESBYTERIAN PULPIT. A Monthly Magazine devoted exclusively to the Publication of Sermons. Editors, Rev. J. H. Buchanan, box 214, Xenia, Ohio; Rev. Marcus Ormond, Oxford, Ohio. Subscription price, \$1.50 per annum in advance.

Contents—Return of the Prodigal—Rev. J. T. Pressly, D. D. The Church, the Pillar and Ground of the Truth—Rev. J. B. Clark, D. D. The Immediate and Intuitive Knowledge of God—Rev. Wm. Davidson, D. D. Nature and Necessity of Saving Repentance—Rev. James Dickson.

We congratulate the editors upon the success of their enterprise. The present form of the "Pulpit" presents a much better appearance, is more convenient to handle, and easier preserved than the old one.

THE DEACON: An inquiry into the Nature, Duties and Exercise of the Office of the Deacon in the Christian Church. By James M. Willson, D. D., late Professor in the Theological Seminary of the Reformed Presbyterian Church.

This is a reprint of a treatise on the office of the deacon, published several years ago by the late Professor Willson.

"TOUCH NO UNCLEAN THING." A Lecture on the Right Attitude and Relation of the Church to the State at the Present Time. By the Rev. Josias A. Chancellor, Belfast.

The lecture is founded on Isa. 52: 1-12. It has particular reference to the efforts now made to disestablish and disendow the Irish Church. It is published by request of the Young Men's Association, Belfast, before which it was delivered.

SECOND ANNUAL REPORT CONCERNING MISSIONARY LABOR PROSECUTED AMONGST THE JEWS IN THE CITY OF NEW YORK AND SUBURBS. From July 1, 1868-1869. By Rev. A. C. Tris.

AN INVITING CALL TO THE CHILDREN OF ISRAEL, by same. Published by American Tract Society, 160 Nassau street, New York.

CATALOGUE OF GENEVA HALL, 1868-9. Northwood, Ohio.

The Faculty for last year of this College was: S. J. Crowe, A. M., Principal, and Professor of Latin Literature, Natural Philosophy and Astronomy; S. R. Galbraith, A. B., Professor of Greek Literature and Chemistry; Rev. P. H. Wylie, Professor of Political Economy and Adjunct Professor of Greek; T. C. Sproull, A. B., Professor of Hebrew, and Assistant Professor of Latin; W. Wright, Esq., Professor of Mathematics and Mental Philosophy; W. M. Kirahan, and James K. Wylie, Tutors; Professor of Instrumental Music, Mrs. Manda R. Crowe.

The number of students in attendance the past year was about eighty. The first term for 1869-70 commences Tuesday, September 14th, and closes December 22d.

Several packages of Tracts have been sent to us, but without any mark to indicate by whom.

ZELL'S POPULAR ENCYCLOPEDIA, AND UNIVERSAL DICTIONARY.

We have received from the publisher the first monthly part of five numbers of this valuable serial. It is edited by L. Colange, assisted by eminent scientific and literary gentlemen. The work comprehends the whole range of subjects in the various departments of knowledge. It is a Gazetteer, a Dictionary, and a Dispensatory. It is scientific, historical, biographical, and philological.

This enterprise should be, and we cannot doubt that it will be, sustained by an intelligent and reading community. We recommend it to our ministers and people. Coming in weekly numbers of eight pages, at ten cents per number, it is within the reach of persons of limited means. It is proposed to complete the work within two years from the first of last January, and the publishers pledge themselves that the cost of the whole will not exceed \$25, and probably be considerably less. We would recommend the sending of subscriptions at once, in order to receive the numbers as they are published. Four dollars will pay for the forty numbers issued, after that, fifty cents for each monthly part of five numbers, or ten cents for each number. For this trifling weekly or monthly outlay, a work will be obtained in two years that will contain information which cannot be elsewhere found at five times the cost. The publisher is T. Ellwood Zell, 17 and 19 South Sixth street, Philadelphia.

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18,	E. E, North Jackson, Ohio.....	1 00
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RECEIPTS FOR FOREIGN MISSION.

1869.			
June 26,	Sabbath School of 2d cong, Newburgh, N. Y, to be devoted to the education of a boy in the Syrian Mission, per J. R. Thompson.....	\$ 75 00	
29,	Estate of Wm. J. Reid, deceased, of Salem, Ind, per Isafah Reed	\$10 00	
	Isaiah Reid.....	5 00	
	Mary J. Finney, per do.....	2 00	
			17 00
July 8,	Archibald Smith, per Rev. Joseph Hunter.....	6 00	
10,	Jno. Humphrey, C. W, per Rev. J. W. Sproull.	2 50	
	Andrew Dunnet, of do. per do.....	1 80	
17,	Estate of Elizabeth Thompson, late of Allegheny cong, per her brother, Robert Thompson.....	50 00	
20,	Joseph Dodds, of Rehoboth, Iowa.....	\$5 00	
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RECEIPTS FOR LITERARY FUND

1869.		
July 17,	Robert Aiton, of Rochester, for Testimonies, per D. Gregg.....	\$ 5 00

RECEIPTS FOR CHURCH EXTENSION FUND.

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May 3,	Topsham cong, per J. W. Faris.....	\$ 11 00
24,	Subscription of Henry Dean, St. Louis.....	25 00
27,	Washington cong, per Rev. S. M. Stevenson.....	5 00
June 22,	3d Ref. Pres. Church, N. Y, per A. M'Neil.	238 19
July 9,	Londonderry cong, per Rev. J. A. Thompson.....	5 10
12,	Utica cong, per Wm. Stevenson.....	10 00
	Bethel cong, per Rev. D. Faris.....	25 60
14,	1st Ref. Pres. Church, Newburgh, per J. W. M'Cullough.....	74 19
15,	Baltimore cong, per Rev. J. C. K. Milligan.....	18 00
16,	Macedonia cong, per Rev. P. H. Wylie.....	5 00
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26,	Olathe and Pleasant cong, per Rev. W. W. M'Millin,	28 00
30,	Middle Wheeling cong, per A. M. Orr.....	9 00
31,	St. Louis cong, per Rev. J. M'Cracken.....	24 00
Aug. 3,	Walton cong, per Rev. D. M'Allister.....	36 20
6,	1st cong, N. Y, per W. H. Haslett.....	186 00
	Union cong, per Rev. John Galbraith.....	26 25
	York cong, per Rev. S. Bowden.....	87 60
7,	Staunton cong, per Rev. John Middleton.....	9 50

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VOL. VII.—No. 10.

THE
Reformed Presbyterian
J. Greer 5169
AND
Covenanter.

OCTOBER, 1869.

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THOMAS SPROULL,
JOHN W. SPROULL,

EDITORS AND PROPRIETORS.

“Whereunto we have already attained, let us walk by the same rule, let us mind the same things.”
Phil. 2: 16.

“Ye should earnestly contend for the faith which was once delivered unto the saints.”—Jude.

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VOL. VII.

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THE mode of the sinner's justification with God is a matter of deep interest and importance to all, but especially to those convicted of sin and its desert, and neither philosophy, nor scientific investigation, nor discoveries in the arts, afford real comfort and satisfaction to such, until they learn how God can be just and the justifier of the ungodly. Reason and nature give no information in regard to this matter; they teach many important and essential truths, but they are silent upon this theme. It is revelation that makes known the ground of pardon and acceptance, exhibiting the Lord Jesus Christ as the alone Saviour of sinners, the only way of access to the Father, assuring us "being justified freely by his grace, through the redemption that is in Christ Jesus."

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It is the act of God; the justified "are the ungodly" sinners, violators of the divine law, rebels to the throne and government of Jehovah, the creatures of God, responsible to him as moral Governor, and liable

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
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Justification is not a change of nature, but of the state of the guilty in reference to the law; while inseparably connected with sanctification, it is distinct from it. It does not consist in infusing righteousness into men (as the Church of Rome asserts), by which they are made externally just, or righteous, "but is the act of God's free grace, wherein he pardoneth all our sins and accepteth us as righteous in his sight." It is a forensic term, used in courts of human judicature, denoting not the making a man just, but showing, declaring that he is just, or conformable to law. In the Scripture it is used in antithesis to condemnation—"The judgment was by one man to condemnation, but the free gift is of many offences to justification." Condemnation is a judicial act, the judge passing sentence upon a man that has been accused and convicted. It does not consist in making the man a criminal; it is the act of the judge declaring his guilt, pronouncing it publicly, and sentencing to punishment: and justification is the act of the judge, judicially absolving the guilty, and declaring him to be righteous.

It is the act of God; the justified "are the ungodly" sinners, violators of the divine law, rebels to the throne and government of Jehovah, the creatures of God, responsible to him as moral Governor, and liable

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Aug. 17.	From Hopkinton cong., per John Dunlap,.....	\$10 00
" "	" Rushsylvania cong, per W. Wright,.....	3 85
" 23.	" Muskingum cong., per Rev. J. C. K. Faris,	6 00
" "	" Tomika " " ".....	5 00
" 25.	" Oil Creek cong, per Rev. Dan'l Reid,.....	11 75
" 26.	" Rose Point cong., per Rev. J. C. Smith,.....	9 18
" 30.	" 2d cong, Philadelphia, per John B. Stewart,....	89 00
Sept. 2	" Clarksburg cong., per John Caldwell, Jr.....	14 00
" 4.	" New Alexandria and Greensburg cong., per Rev. T. A. Sproull,.....	21 00

WALTER T. MILLER, *Treas.*,
P. O. Box 553, N. York.

RECEIPTS FOR FOREIGN MISSION.

1869

Aug. 23,	Margaret Bates, of Coulterville, Ill	\$5 00
Sept. 3,	Andrew Gailey, of Ind, per Rev. S. O. Wylie.....	5 00
10,	Miami cong, Ohio, per J. L. M'Cartney.....	19 41
	James Wright, of do. per do	20 00
	Mrs. Nancy Wright, of do. per do	10 00

WILLIAM BROWN, *Treas.*,
1,635 Locust street.

COLLECTIONS FOR THE THEOLOGICAL SEMINARY.

Pastors, sessions and congregations are reminded that by rule of Synod collections are to be taken throughout the Church on the FIRST SABBATH IN OCTOBER, to meet the current expenses of the Seminary for the present year. We trust there will be a generous response from all our congregations and societies, that this important institution may not be crippled or embarrassed in its operations, and that the obligations of the Church to her professors and students may be promptly redeemed.

S. O. WYLIE,

D M'Alister, Sec'y.


Ch'n Board of Superintendents.

The session of the Theological Seminary for 1869-70 will open on Tuesday, Nov. 2, at 7½, P. M. Introductory Lecture by Prof. Sproull. A committee of the Board, consisting of Rev. J. Galbraith, Rev. A. M. Milligan and D. Gregg, will be present at the opening exercises.

S. O. WYLIE,

D. M Alister, Sec'y.

Ch'n Bd. of Sup'ts.

 A call has been moderated in Walnut City congregation, Iowa Presbytery, in favor of Isaiah Faris. Also in Poland and North Jackson congregation, in favor of B. J. George.

 Philadelphia Presbytery will meet on Tuesday, Nov. 2, at 7½ P. M., in Second church, Philadelphia.

The fourth Thursday of November is appointed by the Central Board of Missions as the day of annual thanksgiving. The *causes* will be published in the November number. By order of the Board.

THOS. SPROULL, *Chairman.*

T H E

Reformed Presbyterian and Covenanters.

VOL. VII.

OCTOBER, 1869.

No. 10.

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It is the act of God; the justified "are the ungodly" sinners, violators of the divine law, rebels to the throne and government of Jehovah, the creatures of God, responsible to him as moral Governor, and liable

to punishment. Among men, pardon is the act of the executive, an attribute of sovereignty ; in this instance it is the act of God, the supreme lawgiver and ruler. "I, even I," says he, "am he that blot-teth out thy transgressions." It is God only can forgive sin. In justification, God Most High (first,) freely and fully remits sin. There is, therefore, now no condemnation to them that are in Christ Jesus ; the filth and pollution of sin are removed in sanctification, and the power of it destroyed in the souls of the pious ; but in this act its guilt is remitted—the sinner is absolved from the punishment to which he was amenable by violation of the law. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity ; and in other passages God is exhibited as blotting out our sins, casting them behind his back, casting them into the depth of the sea, remembering them no more—a variety of metaphorical expression denoting that sin is so cancelled that it will never rise for our condemnation. But (second,) it is more than the remission of guilt ; it embraces receiving into the favor of God, and conferring a title to eternal life. The Westminster Assembly of Divines well define it "an act of God's free grace, wherein he pardoneth all our sins and accepteth us as righteous in his sight." The pardon is irrevocable ; it will never be revoked, embracing absolution from sins that are past, present and future ; but, though an important part, it is not sufficient, nor all that is embraced in this blessing—in it there is conferred a legal title to eternal life ; "he accepteth us as righteous," and as such, entitled to the possession of eternal life : accordingly the Apostle of the Gen—tiles assures us, "they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ ;" and again, "by the righteousness of one the free gift came upon all men unto justification of life." The act of God in justifying the guilty differs from that of the executive. The pardon conferred upon a traitor or criminal, remits, absolves from the obligation of punishment, unlocks the prison doors, but he is not treated as righteous, taken into the favor of the executive, and the honors of the nation heaped upon him ; he may be pardoned and banished ; but when God justifies the ungodly, he not merely removes the guilt of sin, but accepts as righteous, constitutes us children, and if children, heirs of God, and joint heirs with Christ Jesus ; hence justification and adoption are inseparably connected.

What is the ground of the sinner's justification with God ? Why is it that his sins are pardoned, and he accepted ? Is it any inherent righteousness of his own, or any good works, or the righteousness of the Lord Jesus Christ ? Few inquiries have more agitated the Christian church than this. On the one side, we have Romanists, Socinians and Pelagians, asserting that it is in consequence of something either in us, or done by us ; while on the other side, we have the friends of truth teaching that persons are not justified "for anything wrought in them, or done by them, but for Christ's sake alone." It cannot be ignored : three centuries ago it was this question which agitated the world, containing as it did the germ of the Reformation, and terminated in effecting a revolution, one of the greatest that has taken place

in the history of our race; and the question which presses itself upon the conscience of the sinner is, "Lord, what wilt thou have me to do?" (First.) Divine revelation teaches that men are not justified because of any inherent or personal excellence in them—they have none, the entire race is depraved. Paul gives peculiar prominence to this, in his Epistle to the Romans: "There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way." Rom. 3:10-19. Admitting that many of our race have, naturally, noble traits of character—kind friends, provident fathers and mothers—it is true of them, as of others, they are by nature children of wrath. The depravity of our race is innate and total. Neither (second,) is it by our own works. "Therefore," saith the apostle, "by the deeds of the law shall no flesh be justified in his sight." The obedience which the law requires, is perfect, which man is altogether incapable of rendering; he cannot meet its requirements; "in many things we offend all," hence the uniform teaching of the Bible is, that instead of being of works, it is by grace, "and if by grace, then it is no more of works, otherwise grace is no more grace. But if it be of work, then it is no more of grace, otherwise work is no more work." It cannot be by both, for the one is contradictory to the other. The language of the redeemed on earth is, "Not unto us, Lord, not to us, but do thou glory take." And in accordance with it is the song of the church in heaven: "Unto him that loved us, and washed us from our sins in his own blood," &c., "to him be glory and dominion forever and ever," in which every particle of self and boasting is excluded, and all ascribed to free, unmerited, sovereign grace. Good works have their place in the economy of grace and salvation; they are not the ground of justification, but the evidences of faith; not the foundation upon which sin is pardoned, and the right to life acquired, but the fruit which springs from grace existing in the heart; eminently profitable to those performing them, and essential to the enjoyment of God, for "without holiness no one shall see the Lord." Nor (third,) is it on the ground of any ordinance. Baptism is not regeneration, nor justification; every baptized person is not regenerated. Simon Magus was baptized, but not regenerated; the thief on the cross was regenerated and justified, but not baptized, or at least, no evidence of it. "I thank God," saith the apostle, "that I baptized none of you but Crispus and Gaius." If baptized persons were renewed in the whole man, if they were justified, Paul would not have indited such sentiment to the church at Corinth, for converted souls "are the joy and crown" of the ministry. It is an outward, visible sign of an inward spiritual grace. Prayer, praise, repentance, the reading and hearing of the word, participation of the sacraments, none of these is the ground of the sinner's justification; but (fourth,) it is the righteousness of the Lord Jesus Christ—without shedding of blood, there is no remission; "the blood of Jesus Christ, his Son, cleanseth us from all sin;" this is the great truth of the Bible. The law, which man broke, was not annulled, that the elect might be saved, men justified and heaven peopled; neither was it superseded, and another less imperative in its demands substituted: "it was magnified, and made honorable."

The Lord Jesus Christ, the supreme Lawgiver, was made under the law; his righteousness was divinely appointed, absolutely perfect, for he was a being of infinite excellence, vicarious and substitutionary, and accepted, for "God also hath highly exalted him, and given him a name above every name;" of infinite and everlasting efficacy, like himself, it is the same yesterday, to-day and forever. Its virtue never ceases, its efficacy never changes, thousands and tens of thousands have already washed their robes and made them white in the blood of the Lamb, yet its efficacy is not one particle diminished. Jesus is still able and willing to save to the uttermost. "The mercy of the Lord is from everlasting to everlasting." And when the sinner, under a deep and abiding sense of sin, asks, "Wherewith shall I come before the Lord, and bow myself before the High God," the response of the Scriptures is, Look unto Jesus and be ye saved, for he is the way, the truth and the life.

In what manner does this righteousness become ours for justification, that the sinner can plead it as the moral and legal ground for pardon and acceptance? (First.) God imputes it to him—*i. e.*, the righteousness, not the effects of the righteousness; these are imparted as the result of the imputation. Imputation is the act of God judicially charging or reckoning the righteousness of Christ to the sinner, and treating him as righteous. "Even as David also," saith Paul, "describeth the blessedness of the man unto whom God imputeth righteousness without works." The word here translated *impute*, is from the same root as the word in the Epistle to Philemon, and there translated "*put that on mine account.*" This truth is clearly taught in the Bible. We read, "By one man's disobedience many were made sinners;" not by imitating the example, or approving of Adam's disobedience, but by God judicially charging or reckoning the guilt of his first sin to all those for whom he acted as a covenant head. It is said of Christ, "He hath borne our griefs and carried our sorrows," "the Lord hath laid on him the iniquity of us all," "made him to be sin for us," "made a curse for us"—not intimating that Christ bore our griefs in the same way that one man bears the grief of another, nor that they made him personally guilty, but they were imputed to him, charged or reckoned to his account as the sinner's surety, and he treated as legally guilty. And in the same way his righteousness is imputed to all those for whom he acted. Thus eminently just, Christ Jesus became the surety of an elect people. The covenant of grace is a transaction between the Persons of the Godhead, in which the Father proposes to the Son the salvation of elect men; the manner in which it shall be effected, by the righteousness of Christ; the support he shall receive in effecting it, and its glorious rewards: then the Lord Jesus Christ, a person of infinite dignity, voluntarily accepts the terms, and when the fulness of time was come, in accordance with his engagements, he assumed our nature, obeyed the law, and endured the penalty, the consequence of which is not merely his own exaltation, but also the exaltation of all those for whom he acted. It becomes ours not by infusing holy dispositions, but by God charging or reckoning the righteousness of Christ, when they are vitally united.

to him, and treating them as righteous. But (second), Faith on our part; one bond of that mystical union which exists between Christ Jesus and the members of his body. Not a natural, but a supernatural grace, the fruit of the Holy Spirit by which the sinner receives and rests upon Christ for salvation. Its essential importance is described as "being justified by faith." It justifies, not as a condition, not as an act of obedience performed by us, but as the instrument or hand which receives the righteousness of Christ, appropriates and pleads it as the ground of pardon and acceptance.

The gifts of God are all valuable and without repentance, but the greatest of them is the gift of Christ; this is the pearl of great price, the possessor of which, however poor, is rich, and without which any man, though possessing all the world, is poor. The gospel is the medium through which that gift is tendered, while faith is the hand that receives the gift. A man is sick, medicine is prescribed, the hand is used in putting it to the mouth; it is not the hand that heals, but the medicine: or, is thirsty, and with his hand takes a cup of cold water; it is not the cup that satisfies, or the hand, but the water. So faith justifies the sinner, as it is the hand or instrument which receives and applies the righteousness of the Lord Jesus Christ to the soul. The apostle sums up all, in a few words: "Knowing, then, that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified."

It is asserted that this method of justification is at variance with true morality, weakening instead of strengthening the motives for its cultivation. This is an old objection, as old as the days of Paul, and refuted by him in Rom. 6; so far from being opposed to morality, the righteousness of the Lord Jesus Christ is the meritorious cause of our sanctification. Faith is an active, living principle in the soul, "working by love, and purifieth the heart." Justification and sanctification are united in the purpose of God, and the administration of the covenant; and certainly there is nothing so calculated to produce godly sorrow for sin and true evangelical repentance, as a believing apprehension of the sufferings and death of Christ. True penitence flows from faith and love in exercise; and the sorrow which is wrought in the soul is not ephemeral, it is profound and deep, taking firm hold of the penitent and leading to genuine turning from sin to God. At the cross we see sin in all its hideousness and vileness—God in all his mercy, holiness and justice. There all the attributes of God harmonize—truth meets with mercy, righteousness and peace kiss mutually.

When we think that in order to the sinner's justification the Son of God must enter into covenant—take our nature, obey the law, endure the penalty—that there must be death, and that the death of God's own Son, then sin not merely appears displeasing to God, but something vile and abominable. The law was not superseded, nor a single demand of it abated; it was magnified and made honorable. So far is justification by the righteousness of Christ from laying us under no obligation to hate sin, that it teaches it is vile in the sight of God—"he

cannot look upon sin"—and presents before us love, in the person of Christ, everlasting, infinite and unchangeable, attracting by its excellence to love him that is altogether lovely, fairer than the children of men, and to obey his commandments.

"To him that overcometh," saith Christ, "will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." The day is coming when those justified shall be all known, for the Lord Jesus Christ shall openly acknowledge and acquit them in the day of judgment, for "moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." †

THE MINUTES OF SYNOD.

THE Minutes of Synod have for some time been before the church. They have been carefully read, and to the thoughtful, they have furnished many topics for meditation. The annual assembly of the elders is an event of deep interest and a great means of carrying forward the Redeemer's work. There we decide what should be done; select, as far as possible, the means, and appoint the instrumentality by which it is to be accomplished. The record of our proceedings indicates the result of our labors for the past year, our condition at present, our plans and prospects for the future. It exhibits the collective wisdom of the church in managing her affairs, and should furnish instruction and help to the Lord's people.

The late meeting was pleasant, harmonious and earnest. The members seemed encouraged and strengthened. There is much Christian activity, commendable liberality, and an increasing public spirit manifested throughout the church. The absence of painful cases of discipline, which waste time, stir up the indwelling sin of the members, and take off the attention from the great schemes of the church, is cause of profound gratitude to God and a favorable sign of the times. Still there are some things to which the attention, both of the members of Synod and the members of the church should be turned, with the hope of still further improvement, viz.:

1st. *Our manner of conducting business.*—Our minutes are very confused. Indeed, they are bewildering to a common reader. Even a member of Synod finds it difficult to follow the deliberations so as to know the result. This arises in part from laying an unfinished item on the table, taking up another, then orders of the day intervene, so that long intervals elapse before we resume the unfinished case. The last meeting is an improvement on the preceding; still much is wanting. We should either prepare an order of business or finish one case before commencing another, or if this cannot be done, authorize the clerk to record every case entire, without regard to the order of time, so that every reader may see at one view any given case in which he has an interest. We do not seem at all times to have clearly before our minds the difference between the Synod and an irresponsible convention.

This appears, 1st. From the effort made to send delegates to said conventions without respect to the creed of the members by whom they are composed, or the rules by which they are governed. The supreme judicatory cannot sit in a convention, and it should not place itself in a position to be bound by its doings. This grand principle was settled at the time of the famous Westminster Assembly. 2d. From the ease with which declaratory acts are passed. Formerly the issuing of a warning or enacting a declaratory law was a solemn, judicial business. Now a member of Synod rises just as he would in a convention, and reads a preamble and resolutions on some subject attracting attention in the community. The resolutions are passed without discussion, and become a declaratory law of Synod on that subject. The object may be good and every thought expressed in the resolutions correct, yet some of the members on their return home might find it difficult, if not impossible, to defend some of these enactments. When a judicial warning becomes necessary, Synod should appoint a committee to prepare a report, then the decision would have weight, whereas the resolutions of individual members passed without discussion have little influence, either in society or the church.

2d. *Our progress.*—The work of the year is presented in the statistical table and Presbyterial reports. Our ministers are diligent and self-denied; our sessions are faithful; our Sabbath schools are active, and our weekly prayer meetings still continue. Family religion, both in worship and catechising, is maintained, yet the result of all our preaching, pastoral visitation, sessional oversight, sacraments and family instruction, is sufficient to fill every lover of Zion with distress, and the whole church with humiliation. Instead of progress we are going backward—in numbers. Six presbyteries report a loss of three hundred and three members during the year. Two presbyteries, viz., Lakes and Iowa, report a gain of one hundred and eight, leaving a net loss in the whole church of one hundred and ninety-five members. Should such a dispensation pass without remark? The statistical reports should be read in each presbytery, and some inquiry made respecting striking from the roll, a new plan of purifying the church, but certainly more effective in reducing our numbers than either discipline or death. Surely something can be done to stay so great desertion! We are going back also in contributions. In five presbyteries this is very noticeable, and had not the Allegheny congregation made a special effort for a new church, the sum total would have been still more discouraging.

3d. *Our finances.*—Our financial system requires and it should receive the careful attention of the whole church. Our members are increasing in liberality, but in many cases it is the liberality of impulse, not of principle; and consequently not reliable. Probably Synod is here to blame. We have adopted no plan by which the grace of liberality can be cultivated in every member. Indeed, the church is losing confidence in our financial administration, and unless we can devise a remedy, the great schemes of the church will be imperilled. It is the mind of some that we have too many collections, and we are annually adding to the number. The last meeting ordered eleven collections for

public interests during the synodical year. When to these we add one for a presbyterial mission, one for a congregational mission, two for sacramental occasions, and several from circumstances arising in every congregation, we have a collection for every third Sabbath in the year. Our members would require to be spiritually vigorous, financially prosperous and systematically beneficent, to deal liberally with every project. Besides, our plan of appropriating funds is not calculated to insure confidence or gain the hearty support of our people. With the exception of the Board of Foreign Missions, which tells honestly in its report what is necessary, the other schemes are referred to the Committee on Finance. That committee is rarely able to report till the last hour of Synod. Appropriations are then sought for, on the principle that the more you ask the more you are likely to get. There is little time for either investigation or discussion. One estimate is reduced, another increased, the report adopted, and we adjourn without making provision for getting the money. Indeed, the church has not been consulted whether she is able or willing to meet these appropriations, and repudiation of some of the schemes is to-day the law in many of our congregations. Synod, in the name of the church's Head, appropriates a certain sum for a certain purpose. From a few congregations it gets one-third or one-fourth of the amount, and there the matter ends. Synod should not appropriate one dollar more than is necessary, more than it means to collect, and when it issues an order in the name of the King, it should enforce it. Each congregation should do its part in carrying forward the work. Whether the rule adopted to sustain the Travelling Fund be scriptural is with some a question. Still, as the *pro rata* assessment principle has in this case been adopted, and once and again reaffirmed, it may be considered the law of the church, and should be applied to all our funds. Surely there is nothing more sacred about the fund to pay the travelling expenses of members of the Synod than about the Theological Seminary or Foreign Mission. If presbyteries and sessions are held accountable for the collections in one case, why not in every case? Let Synod specify the amount to every congregation for missions, seminary, &c. &c., and make the presbytery and session responsible; the result will be that members will not vote so large appropriations, but what they vote will be collected, and many congregations will take a deeper interest in the schemes of the church.

4th. *Our public schemes.*—These might be classified and their number reduced without loss to any interest in the church. Not specifying the Literary and Library Funds, for which occasional collections are required, we have, 1st. The Theological Seminary. 2d. Foreign Missions. 3d. Domestic Missions. 4th. Freedmen's Mission. 5th. National Reform. 6th. Board of Education. 7th. Bible Society. 8th. Aged Ministers' Fund. 9th. Seminary Endowment Fund. 10th. Travelling Fund; and 11th. Church Extension Fund. Many of these funds represent each a public scheme. Each scheme has its board of managers, an amount of machinery truly formidable compared with the propelling power and the work performed. It is very evident that the heart of the church is not in some of these schemes, and that some of

the boards have very little to do. Now, if year after year the church signifies her judgment by withholding from any scheme her sanction and support, is it wise for Synod to peril the great schemes by still putting those rejected on a par with them? Or does it tend to increase respect for Synod to have its orders year after year treated with neglect? The greater number of our schemes are well supported, but as now managed the greater their prosperity the greater their expenditure, and in view of this we should make our arrangements. If we could distinguish between the work of the church organic (which is all that Synod should attempt,) and the vast field for individual Christian effort, our work would be greatly simplified, our efforts concentrated, and the desired results more certainly attained. I think that the organic work of the church might be carried forward successfully by four boards: The Seminary Board, embracing all connected with education; the Board of Foreign Missions; the Board of Domestic Missions, and the Board of Church Extension. All else might safely be left to presbyteries, congregations and personal effort. The great want and work of the church at present is a well organized and liberally supported domestic mission. Our population is rapidly increasing, there is before us an open door and great encouragement. Yet last year two congregations were disorganized, and several very promising stations abandoned because we could not supply them. Now, would it be asking too much if Synod should appropriate as much for America as for Syria? As much for a domestic mission as for a foreign? We could employ twelve, indeed, with the aid we would obtain from mission stations, probably fifteen, ministers at home building up congregations for the sum this year appropriated to the Foreign Mission. I would not do less for Syria. I would do as much for America. If this were done it would go far to solve what an intelligent stranger lately among us, said is the question of questions before the American church, viz., the continually increasing number of ministers without pastoral charge. This singular characteristic of the Presbyterian Church is attracting attention in other lands. An intelligent European writer says, "It seems only a question of time how long the epithet 'stated ministry' can be applied to the Presbyterian Church in the United States." There is probably not a Roman Catholic priest in this country without his work assigned him, none idle through lack of employment and support. The ministry of the Methodist Church are employed. The Presbyterian ministry in Ireland and Scotland, numbering several thousands, are all pastors. Yet in the Old School General Assembly not one-half of its ministers are pastors. In the New School the proportion of pastors is still less. In the Reformed (Dutch) Church and United Presbyterian, about one-third are without pastoral charge. We have eighty-two ministers—sixty-three of these are pastors; two are in the foreign mission; two are professors in the seminary; three are for the present employed in the Domestic Mission and twelve are awaiting appointments to work. These, with ten licentiates, give us also a large proportion without charges. There is work for these and twice the number, if we could only systematize our domestic mission and awaken the church to a sense of its importance. The church of God

is bound to provide work for every laborer whom she ordains to the ministry. If there be no work, no place, why ordain them? If labor, why not employ them? In our history, and in our subordinate standards, the minister is supposed to be a pastor. There is no word to designate a minister without a charge. If we are not able to deal with this question now, it will every year become more difficult. We have at present an ordained minister for every hundred members. There is a probability that three or four ordinations will take place this fall. This will increase the proportion of the ministers to the members, and show the church the great necessity of attending to mission stations and organizing new congregations. If we remain idle, young men will be discouraged. They will not enter the Seminary, and the temptation will be strong for those already under ministerial vow with us and without charge to enter other denominations. It is hard to stand all the day idle. I trust that when the attention of the church has been called to this matter, an appropriate remedy will be discovered. A proper discussion of the subject in the pages of the magazine will interest our people, and do much to prepare us for harmonious and efficient action at next Synod.

ANDREW STEVENSON.

SHOULD HISTORY BE AN ARTICLE OF FAITH IN THE CHURCH?

IN the preface to "Reformation Principles Exhibited," is the following statement: "It (the Historical part) is partly founded on human records, and is therefore not an article of faith." A body calling itself "The Reformed Presbytery" objects to this statement as erroneous. In the following article it is designed to inquire briefly as to its correctness, and whether the opposition is well founded.

We remark in the outset, that the question is not, should human history be entirely discarded as of no value whatever? For in the paragraph from which the above statement is taken, it is said, "That it (the Historical part) is a help to understand the principles of the Testimony; * * * it should be carefully perused, as an illustration of divine truth, and instruction to the church. It is a helper of the faith." It will be seen from these statements, that we attach great value to history, and make a very important use of it. It is sometimes said, "How are we to know the footsteps of the flock, so as to walk in them, if history is not to be an article of faith," just as if by not making it an article of faith, we discarded its use altogether? This is an unwarrantable conclusion. We doubt not, if a comparison were made, that the result would show that we make just as much and as profitable a use of human history as those who make it an article of faith.

This leads me to inquire, what is meant by the expression, "an article of faith?" This phrase is evidently used in a technical sense. The church has adopted a system of doctrines, to which she requires an adherence on the part of her members. This is the church's system of faith. And an article in this system is called "An Article of

Faith." If an individual repudiates any of these articles, it disqualifies him for membership in the church. An article of faith, an article in the church's creed, and a term of communion, are expressions which mean precisely the same thing. Hence the expression under consideration simply means, should these statements of history founded on human records be made an article in the church's creed? We understand the adherents of Mr. Steel to say that they should. We say they should not.

Before proceeding to an examination of the arguments by which the affirmative of this question is sustained, we will present a few thoughts, which we think will go far to settle the whole controversy.

The Lord Jesus Christ is the alone Head and King of the Church—the exclusive Lawgiver. And his law is perfect. Ps. 19:7—"The law of the Lord is perfect." And if so, what need is there that anything should be added to it? Hence the faith of the church is said to be delivered to us. Jude, ver. 3—"Ye should earnestly contend for the *faith* once delivered to the saints." It is a matter that has been received. Rev. 3:3—"Remember, therefore, how thou hast received and heard." And so in Rev. 11:1. The measuring reed, being the word of God, is to be applied to the temple, the whole organization of the church, her doctrine, worship, discipline and government; as in the tabernacle of old, all is to be made according to the divine pattern. So that every article of the church's faith must be such, that its correctness can be sustained by an appeal to the Holy Scriptures. But if historical statements founded on human records were admitted as articles in the church's creed, their correctness could not be sustained by an appeal to the Scriptures; and consequently are not proper to be admitted as articles in our creed. For example, the statement that the Lord Jesus Christ did not in any sense suffer for the sins of all mankind, is a statement founded on the Scriptures; it is therefore suitable to be an article of faith. But the historical statement, that James Renwick was condemned and executed upon the 17th of February, 1688, is not founded upon the Scriptures, and could not be proved by an appeal to them, and consequently, is not proper to be made an article in the church's creed.

The same thing is evident by an appeal to the Standards, held by us in common. Con. of Faith, chap. 20, sec. 2—"God alone is Lord of the conscience, and hath left it free from the doctrines of men, which are in anything contrary to the word of God, or beside it, in matters of faith." So that the conscience is free in things that are beside the word of God. But historical statements are beside it; that is, they are not founded upon it, but upon human records; and consequently, the conscience is free. Shorter Cat., Ques. 3—"The Scriptures principally teach what man is to believe concerning God." And the first Term of Communion, "The Scriptures of the Old and New Testaments are the *only rule of faith*." And indeed the great principle established in the Reformation from Popery is, that no decree of the church has any power over the conscience, only as it is founded upon the word of God. Hence, in the second Term of Communion, an approbation of the Standards is required, only on the ground that they are agreeable unto and founded upon the Scriptures.

But it is said, in the affirmative, that history is founded on human testimony, and can therefore be believed with a human faith. Divine faith only can be exercised on divine testimony. If by this it is meant that owing to the imperfection of the human mind the most reliable men are subject to err, and that therefore implicit confidence cannot be placed in any man, or body of men, but that yet such a degree of credit may be given as is necessary for all practical purposes, as in civil and ecclesiastical courts, as well as for obtaining a knowledge of the facts recorded in history, then we agree to it all. And indeed this much is implied in the quotations already made—that history is to be carefully perused, that it is a helper of the faith, useful to explain the principles of the Testimony.

But what has this to do with the question before us? Manifestly, nothing at all. The question is not whether any amount of credit, either great or small, is to be placed in the statements of history; but whether such statements shall be admitted as articles in the church's creed? There is a kind of fallacy described in works on logic, in which, instead of discussing the question at issue, another is discussed that sounds like it. And even good men sometimes allow themselves to be misled in this way. But in our opinion the whole controversy is yielded, when it is said that human history cannot be believed with a divine faith, as it is founded on human testimony. For according to the first and second Terms of Communion, no other kind of testimony or faith is admissible in the case. And consequently, according to the argument of the brethren themselves, the statements of uninspired history should not be made articles in the church's faith.

Again. It is said that the Confession of Faith, itself, is now a history of what the church believed at the time it was framed; so that in receiving the Confession of Faith, history is received as an article of faith. To those who received them it was principle, but to us now, it is history. To this we reply, are not the statements of the Confession of Faith just as much principle now as they were then? Are not its principles eternal and immutable? Most assuredly they are. And the applicant for membership in the church is received on the ground that he indorses the views contained in the Confession, believing them to be founded on the Scriptures, and not because they were compiled by the Westminster Assembly.

Again. It is said that the history of the old Scotch Testimony was received as an article of faith, and consequently that we have departed from the footsteps of the flock in the American Testimony. We reply, that the attainment in a purer time of reformation was, that God has left the conscience free in matters of faith that are beside the word of God. And if, in 1761, human history was made an article of faith, it was a departure from the attainments of the reformation. But in 1806, forty-five years after the church in America came back to the old paths, we are only bound to the faithful attainments of the Fathers, not to their mistakes.

Again. It is said that advantage was taken of this position at the time of the New Light defection. This is no doubt true. There were on that occasion a great many fallacious arguments used, and some

that were very hard to meet; and this among the rest. The truth is, "that the declaratory part of the Testimony is sufficiently plain to establish our position against the New Light, without an appeal to the Historical part." We should never allow the fallacious arguments of an opponent, in order to maintain a course of defection, to drive us equally far into defection in the opposite direction.

And finally, allow me to remark, that *theoretically* there is a shade of difference between the adherents of Mr. Steel and ourselves; but *practically*, there is none. Theoretically, they believe history to be of great importance as an *article* of faith. We believe it to be equally important as a *helper* of the faith. Practically, both are equally anxious to obtain a knowledge of the facts recorded in history. Both attach an equal amount of credit to the statements of history, and both are equally anxious to walk in the footsteps of the faithful. And it has long been to me a matter of deep regret that a body of Christians, equally faithful with ourselves in bearing a testimony in behalf of reformation attainments and against immoral constitutions of civil government, should organically stand aloof from us on a matter of no practical value whatever.

P. H. WYLIE.

STATISTICAL TABLES.

It is desirable to know that the church is at work, that she is doing much for Christ and the salvation of souls, and that along all her lines there are devotion, vigor and progress. The satisfaction is all the greater, if we know precisely and fully what she is doing, in what respects her work is blessed, and where there is need to put forth more earnest and direct endeavors. For this reason the Psalmist gave the invitation, "Come, hear, all ye that fear God, and I will declare what he hath done for my soul." Nay, he commands by the Spirit of God, "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."

Hence our statistics are reported and published, and in the tables the leading schemes of the church are separated from the mass and individualized, that the interest in each may be increased and strengthened. And on the principle that "iron sharpeneth iron" and "face answereth to face in water," there is a healthful provoking of one another to love and good works, and a godly emulation of each others graces called out thereby. But the full advantages of this can only be obtained, when there is a distinct presentation of all the schemes which claim the liberality of the members of the church. The mirror must faithfully reflect *every feature*, the iron must touch every point of the blade; or else the answering face will be imperfect, and the edge uneven in its sharpness.

In our present tables no account is taken of our youth from the time they are baptized until they are numbered among the additions *by profession*, and, alas, many of them are never so enumerated. Children are the hope of the church, and by birth and baptism have a covenant right among us. The church admits this right in the obligations

laid upon parents in their behalf, and in the organization of Sabbath schools for their better training under the eye of the officers of the church. There ought to be an annual showing, whether or not and how well each congregation is fulfilling this trust in preparing a "generation which shall praise God's works to another, and shall declare his mighty acts." We ought to have a column for "Sabbath School Scholars."

The Board of Education and National Reform, each holding a high place among the schemes of the church, and the Bible Society, which might almost be called the visible representation of the church's unity, and which by synodic direction receive an annual collection, are not exhibited in our reports, but are swallowed up in the devouring maw of "all other objects."

By conference with the editors of this magazine, I learn that three columns of statistics can be added without difficulty, and that the change will give the tables a better appearance than they now have. Synod has taken no action, but if the Presbyteries desire it, arrangements can easily be made so that at next meeting full reports may be published. Let the sessions be directed to report upon these four items and suitable blanks, which are now needed, be provided for them. Then the first three, which will complete the schemes of the church can be presented in the regular table, and in some other form perhaps the Bible Society contributions may be acknowledged.

I am not officiously obtruding this matter on my own responsibility upon the church, but present it at the instance and with the sanction of many brethren, who deem it a matter of public interest. Will not the brethren accept this reminder, and, considering the matter in the fall Presbyteries, so act upon it, that if the mind of the church be so, our next statistical tables may include these particulars.

J. C. K. MILLIGAN.

SELECTED.

FORM OF A COVENANT AND LEAGUE.

WE publish the Form of a Covenant put into the hands of the Committee on Covenanting by Synod at its last meeting. This form was drawn up by Dr. A. M'Leod, and submitted to the Synods in Scotland and Ireland in 1830. There is some uncertainty in regard to the intention of Synod in referring this document to the committee. It is evident, that this covenant was designed for the several Presbyterian churches as a means to bring about a union on a scriptural basis. Is this the kind of a covenant that the committee is expected to report to Synod at its next meeting? Or is it a bond suited to our own church that is wanted? As a member of the committee, we feel that there is need of light on this subject. If the former is the kind of bond to be reported, it would be hard to improve on the one put into the committee's hand; if the latter, something entirely different is required.

SEN. ED.

WE, whose names are underwritten, inheriting, in the providence and by the favor of God, the common faith of the ancient confessors, apostles and martyrs, and resting our own souls for everlasting salvation on the Covenant of Grace in Jesus Christ, our Lord, have, upon mature deliberation, determined, after the example of the church of God of old, and of several of the best Reformed churches, to give ourselves up to God, and to one another, in a solemn covenant never to be forgotten.

Regarding with all due respect, so far as we know and understand them, the Confessions and Catechisms of the churches of the Reformation, and more especially the more comprehensive standards compiled by the Assembly of Divines at Westminster, England, with the aid of Commissioners from the Church of Scotland, for the furtherance of uniformity in doctrine, worship, church government and discipline among Christians in the British empire, and all the nations, we accordingly highly appreciate the faithful contendings of our predecessors for civil and religious freedom, and the binding obligation of the Covenants, National and Solemn League, as originally framed and sworn, and afterward renewed in their true spirit and designs.

Knowing, too, that it is becoming both for individuals and communities to vow to the Lord, and to pay their vows ; persuaded that public covenant and a mutual league, for support and co-operation among the several parts of the Reformed Church, may be profitably observed, and believing that the present aspect of the moral world, the religious prospect before us, and our own peculiar circumstances, invite the people of God among us to essay this solemn duty without unnecessary delay ;

We, therefore, in the presence of the MOST HIGH GOD, do solemnly covenant and engage,

1. That we shall sincerely and constantly endeavor, through the grace of God, in our several places, ranks and calling, to understand, embrace, preserve and promote *the true religion*, as it is taught in the Holy Scriptures of the Old and the New Testaments ; and that we shall, with the blessing of God, well and truly transmit the same to posterity : abjuring with all our hearts, whatsoever is known to us to be contrary to the sacred Scriptures, we shall strive to perpetuate the principles of the Protestant Reformation, as they respect the ecclesiastical and the civil state of our fellow men, in whatever country under heaven.

2. That we come with this engagement into the presence of the Lord God, with a deep conviction of his awful greatness and glory, of his omniscience, his purity, his justice and his grace, with a sense of our *fall*, and consequent ruin in Adam, our first natural head, and public representative ; of our guilt and total depravity by nature, and our utter inability to save ourselves from deserved condemnation to everlasting punishment ; with confession that we are sinners, both by nature and practice, and that we fall short of the perfection which the law requires in every attempt to do good, we renounce all dependence, in whole or in part, on our own righteousness, for either pardon or acceptance with God, and, repenting of our sins, we receive the Lord Jesus Christ as he is offered to us in the gospel, in the entire extent of his mediatorial perfection, to be our Saviour ;

we take the Holy Ghost as our all-sufficient guide, and God the Father to be our portion forever and ever ; solemnly and sincerely approving and choosing the Covenant of Grace, as all our salvation and all our desire.

3. That, as the servants of the Lord, devoted to his fear, and bewailing the low state of religion in our hearts and lives, and among our connections, we shall yield ourselves, soul and body and property, to be the Lord's, and his only, now and forever ; and we shall endeavor to obey the moral law in all its precepts and prohibitions ; we shall strive through the spirit to mortify sin, resist all temptations, submit to the allotments of divine providence, and cultivate brotherly love and universal benevolence.

Living to the glory of God, as our chief end, we will diligently attend to searching the Scriptures, religious conversation, and to the devotions of the closet, the family and the church ; especially the public ordinances of the Lord's day, dispensed according to the good order of the church of God, earnestly striving, by all means competent to us, for the restoration of the Hebrews to the city of the Lord, and for the conversion of the heathen over all the earth ; yet diligently persisting in abstaining from all manner of inconsistency with the designs of this Covenant.

4. That, persuaded of the sovereignty of the Lord our God over all the earth, and believing that the Father has appointed the Messiah to be King of kings and Lord of lords, and assured that all nations shall serve the Redeemer we shall endeavor, with faith and with hope, to maintain the doctrine of Christ's headship over the civil commonwealth, whatever the form of its polity and government ; we shall strive, by our doctrines and example, to make every tongue confess that Jesus is the Lord ; we shall, with our prayers and our lives, endeavor the extension and maintenance of all political institutions favorable to knowledge, liberty and righteousness, and consistent with the rights of God and man, thus promoting the very end of civil government, as the ordinance of God, and using means for its complete reformation, by rendering its constitution, its administration, and its laws correspondent with the laws of the Lord ; in whatever land we live as visitants, as native or naturalized subjects or citizens, and in whatever rank or capacity, our allegiance to Christ, the Lord, shall regulate all our civil relations, our attachments, professions and deportments ; and by this our oath, before God, we are pledged to support whatsoever is for the good of the commonwealth in which we dwell, and which gives us protection, and pursue this object in all things not forbidden by the law of God, nor implying a confederacy with any immorality of the constitution of the existing power. We shall truly defend in every lawful form, according to our station and ability, the rights of our country against all disorder, usurpation and foreign hostility or aggression ; and we shall continue in prayer to God for the coming of his kingdom and the overthrow of all systems of iniquity, and in turning wars into peace by the universal pacification of all the nations of the world.

5. Seeing that the church, purchased by the blood of the Son of God, sanctified by the Spirit and elected of God the Father, is ONE, and

that all the saints have communion with God and with one another in one and the same Covenant; believing, moreover, that the churches of God in every land should be one in doctrine and order, that all schism is sin, and all sectarian practice is scandal, and firmly trusting that divisions shall cease, and the people of God become, according to the promise, one Catholic church over all the earth, we shall not guarantee the continuance of ecclesiastical distinctions, but shall sincerely and constantly employ our best exertions to prevent additional schisms, to heal existing divisions and wounds, and to promote the peace and prosperity of Jerusalem; we shall endeavor to maintain Christian friendship with pious men of every name, co-operate with them, consistently with God's law, in the extension of religious knowledge, pray for every part of the household of faith, inquire diligently what part conforms most to the Holy Scriptures, take our own stand in that communion which is found most pure, and strive with patience and perseverance to introduce uniformity in doctrine and in practice among all the ministers of Christ; and we shall accordingly, in our several places and stations, encourage all such consistent correspondence with the several ecclesiastical denominations around us, as may seem calculated to bring up the several churches together into one holy and faithful fellowship, maintaining the unity of the Spirit in the bond of peace.

6. Trusting our strength and life, our worldly substance, and personal safety, and influence, and honor, to Him whom we have believed, we shall, in faithfulness to our fathers and our children, in love to all mankind, especially to them who are of the household of faith, and in obedience to the Great God, the only Lord of the conscience, bear true testimony to every known part of divine truth, and to every moral duty, especially to all the ordinances of the New Testament; we shall tenderly, charitably, plainly and decidedly oppose all and every known heresy, vice and neglect or perversion of divine institutions, as witnesses for God and in maintaining the faith once delivered to the saints; following the cloud of glory which advances to the land beyond the Jordan, and compassed by so great a cloud of witnesses, who sealed with their blood the testimony they held.

Finally, we enter into this engagement *before* the Omniscient God, and *with* him as our own God in covenant, commending our cause to the Christian consideration of the intelligent, the candid and the good of whatever rank or name, confiding in our God and in one another by the will of God, on the true and sure basis of the common Christianity, and uninfluenced by considerations of any private worldly interest whatsoever; we make these declarations, and this league and covenant among dear brethren united in sentiment and affection, with a view to preserve love and union among ourselves, and to promote the glory of the Godhead in the creation and sustentation of this world, and in the redemption and eternal salvation of men as the chief end of our being and our life.

TRAINING YOUNG MINISTERS.

THE following article, taken from the *N. Y. Observer*, we transfer to our pages at the request of an esteemed elder.

Ruskin, in his lecture of "King's Treasuries," says that the duties of a bishop and pastor are to see and to feed; a bishop meaning one who sees, and a pastor one who feeds. All ministers ought to be practically, if not ecclesiastically, both pastor and bishops.

We have two documents on our table relating to the work of the Presbyterian Church in training young men to fulfil these offices, the report of the Board of Education and the proceedings of the semi-centenary celebration of this board. No one, who reads these papers, can doubt the general result of the board's work in having furnished economically a very large and valuable portion of the available force in the ranks of the ministry. We, nevertheless, believe that the interest of the church in the work of the board would be more than doubled, if in some important respects the work were modified.

The church of the New World needs pastors and preachers, and is willing to assist them in training themselves, and in being trained. But the church does not wish to expend money in making mere sermon writers and occasional callers.

Do seminary life and culture provide the church with men furnished as they should be for public speaking and social influence? In these spheres mainly we observe the effect and value of clerical training. Singing birds often come to grief when they escape from their confinement, and attempt to use their wings in the open forest. Their training was excellent of the kind, and made them a great pleasure to those who enjoyed their music, but they were not fitted to take care of themselves and to endure the storm. Is there anything in the course of seminary education to supply the place of the invaluable training incident to the old custom of residence and study with an active clergyman? Men with certain natural and spiritual gifts will be successful in spite of any faults or deficiencies in the course of their education. But such men are rare in any sphere or age. We must depend for the general work on men of average gifts, and men who need every possible advantage in the way of development, guidance and instruction. From an extended knowledge of the opinion of laymen throughout the country, we are sure that there is at the present moment a great desire that young men, while in training for the ministry, should realize more fully that they must be able to teach acceptably what they know, and to come acceptably into personal contact with all classes and conditions. Beyond question these conditions of usefulness are not lost sight of in our theological seminaries. But it is a wide and deep impression that these things are not made focal points, in which all light is gathered and made to reveal itself practically and constantly.

It may not be practicable to give theological students any more frequent and varied practice in public speaking, or to afford them such social surroundings and interests as will develop their sympathies and improve their manners. But the practical aim of all mental acquisition and culture ought to be kept prominently in mind, in one way or another, from the beginning to the end of the theological course. Young

men too often come from their studies and lectures entirely engrossed with the idea of accomplishing two well-written discourses in a week, and cherishing a feeble hope of being able to work in occasionally some pastoral labor. What an economy of time and strength for ministry and church, if students were so educated and trained for years that they would use their acquisitions in ready speech, and would consider personal knowledge of each member of the flock an agreeable necessity! No training, however admirable, will of itself produce able and ideal pastors. But the least wise whom God hath chosen need training the most skilful and advantageous.

Taine says that the artist isolates man to give him an opportunity for self-development, and secure for him a position and posture that will heighten the individual effect. But religion and usefulness require men to be brought into close association with each other, that their development may result in mutual advantage, and tend to the perfection of the whole world, for whom Christ died. This contact with the hearts of others, their modes of thought, their habits and pursuits, would give a practical turn to the life of the student, and teach him, while enjoying opportunities for study, what and how to learn. Now he emerges from the seminary with some half dozen elaborate discourses, written as exercises during the course of some years of diligent application. With these he begins the work of life, making them eke out his extraordinary labors during the first trying weeks of his new career. Numbers are indeed conspicuously successful, and many more do noble work that is comparatively without observation. But we are confident that different training would open up a path more profitable and pleasant for preacher and hearer, flock and shepherd.

"The grand object of the board is evangelistic; it is the first step of the church toward supplying the world with heralds of salvation, and its success will be exactly commensurate with the vigor of the Christian life in the church." True enough is this comprehensive and impressive statement of this phase of our church activity. Mercury, the herald of the gods, and messenger between mortals and immortals, had wings upon his feet as well as his head. Heralds of salvation need wings for thought and wings for motion, for they must both think and go, preach and visit, study and minister. Years of prayerful activity only serve to reveal our insufficiency for these things. But years of preparation ought to be full of those things that make men genuine heralds, concentrating, as it were, all that they have and are into the voice of one crying in the wilderness.

Part of the cargo is sometimes thrown overboard in order to save the rest and the vessel, and this is because the vessel was not in the beginning properly laden. How many men feel as though they were compelled to unburden themselves of habits of thought and work acquired in the seclusion of the school, before they can make available their acquirements and natural gifts! Faith and love are indeed the only miracle workers, and these will give the wings that bear us over every chasm impassable to feet, and leave us upon the heights inaccessible to any ordinary endeavor. By these we will obtain the victory that overcometh the world, and find that, in spite of imperfections in men and instrumentalities, the weak things of the world shall yet confound the things that are mighty.

MISSIONARY.**FOREIGN MISSION.**

THE Board have letters from Dr. Metheny of July 6th, from Mr. Beattie of July 15th, and from Mr. Dodds of August 2d. The following painful intelligence is given by the letters:

"I have just to-day received the startling and painful intelligence of the death of our friend in London, Mr. Lyde. He fell from the platform of a rail road station, and was crushed by a train just coming in. I received my information from Mr. Beattie, who read it in a newspaper. Our whole church will be saddened by the tidings of the sudden and untimely death of this excellent Christian man. He has been a true and beloved friend to our mission in Latakiyeh. Learning from a slip of paper written in pencil, that his late brother, who died in Egypt, after laboring for some time among the Nusairiyeh, purposed to provide an annuity of sixty pounds for their religious instruction, he has voluntarily remitted that amount every year to our mission, and in addition, has at times made other generous contributions. His death is every way a loss to the mission. It may be that this resource will now be exhausted, and if so the Lord and Master, whose hand is in the dispensation, calls upon us for larger sacrifices to meet the exigency that has arisen. Are we willing and ready to do it?"

The following letter from Mr. Dodds will be read with interest, and will, we hope, awaken a spirit of earnest prayer on behalf of our brethren and the interests of the mission. We regret that a communication from Mr. Beattie, intended for publication, has failed to reach us. Recent letters from Dr. Metheny speak of his onerous and increasing labors in the medical department. He is unable to meet the calls that are made upon him, though exerting himself to the utmost of his power to do so.

AUGUST 2, 1869.

MESSRS EDITORS—In my last I gave you a brief account of a communion held at Idlib, in June, and informed you of the admission to our fellowship of two men brought up in the Greek Church. The elder of the two has since died. He was an old man. I think he could not have been much less than seventy. I have translated for the benefit of your readers the following extracts in relation to his death from a letter from Muallim Isa, our catechist at Idlib, under date of July 7th.

"And now I have sad and afflictive news to impart. We are now full of sorrow over that painful dispensation of divine providence which has taken place in relation to our brother Hanna Khal. He fell sick on Thursday, and continued ill on Friday and Saturday without my knowledge. On Sabbath morning when we were met for prayers, I inquired for him, and Jurjis Kurnub told me that he was sick. So when prayers were over, and the brethren had gone home, I went to see our poor brother, and finding him laid on his bed, I went to him and saluted him. He was in a most pitiable condition, very ill indeed, and I spoke to him of preparation for death, and told him to direct his thoughts to that only Saviour, and to commit his spirit into the hand

of the Lord Jesus, who had bought it with his blood, and his constant response was, 'Lord Jesus, into thy hand I commit my spirit.' I asked him, 'Are you afraid to die?' and after a little hesitation he replied, 'No, I am not conscious that I am afraid to die.' I said to him, 'Why do you not fear to die, are you not a sinner?' 'Yes,' said he, 'I am a sinner, but I commit my spirit into the hand of the Lord Jesus.' Then after the middle of the afternoon, when we had got through with Bible class, I and the brethren went to see him. He was worse than in the morning, and his speech had become thick. We asked him how he was, and he replied, 'I am taking my departure for the world of spirits,' and then began to take leave of the brethren, and we, on our part, spake such words as might turn his thoughts to Christ, and then united in prayer, and left him. After we went out priest Jirjis came in and said to him, 'My son Hanna, I am come to confess you; will you not confess to me?' He replied, 'I have already confessed to the Lord; I have partaken of the communion, too. I will not confess to you.' So the priest went out from him in great wrath, and at once went to the other priest, and said to him; 'Hanna Khal is sick, and very low, and he will probably die in the morning. I have been with him and asked him to confess, and he has refused. He must not be buried in our burying ground, nor carried to the grave on our bier.' And to this they both agreed.

"But to return to our suffering brother. He remained in great pain, still commending his spirit to Jesus, till midnight, when he expired. On Monday morning the brethren assembled and went to his house. We found his weeping wife, the house full of women and the court full of men. I stood up among them, and opened the Testament and read a part of the twenty-third chapter of Luke, and addressed to them an exhortation.

"In the morning, before the time of the funeral, we had sent three men to dig a grave in the Greek burying ground, but the clergy were not at all willing that he should be buried in the burying ground, and attempted to stir up mischief against us among the Greeks. The affair was, however, at last peaceably adjusted between us and them. The clergy, when disappointed in this direction, gave orders that no one should give us the bier out of the church yard, nor any of their people accompany the funeral. But we took a ladder and laid the corpse on it, and it was so borne on the shoulders of men to the burying ground, whither we were accompanied also by some of the Greeks, and there we buried him in the midst of the other graves; and having completed his interment, we went to condole with and comfort his widow and son Yusif. May your life be long and our Lord have you in his keeping.

"And now, I beg that you will not forget us in your prayers, and that you will remember the widow and the orphans left by our brother, Hanna Khal, and if it seems good to you to contribute something that we may buy them some bushels of wheat, give us your orders to that effect, and we also will contribute to their wants, for they are in want of what is necessary for their subsistence, and do not forget them in your prayers. Yours, &c.,
ISA EL HAURAU.

Hanna Khal, when the Protestant Mission in Aleppo made Idlib an out-station, six or seven years ago, was making a precarious living by teaching a school under the patronage of the Greek Church. His attention being called to the word of God, he soon saw how contrary to it were the teachings of the Greek Church, with her hierarchy, her mass, her many mediators, her manifold atonements, her burdensome fasts and feasts, her adoration of pictures, crosses, saints, angels and the virgin, &c., and begun to avow his renunciation of all these abominations for the pure teachings of the gospel. With this change of views thus openly avowed, he could no longer be employed by the Greeks to teach their children. Dr. Wortebat or Mr. Brown, I do not remember which, placed him in the mission school as an assistant to Isa, with the small remuneration of five dollars per month, partly to keep him from starving, and partly that he might be able to leave the school a part of the day for the purpose of visiting people in their shops and other places of business.

When we took charge of the work two years and a half ago, one of the first things we did was to turn him out of employment, as we did not feel any necessity for his services in the school. This was a very severe trial of his fidelity, for he was very poor, and his employment in the school was the only way then open to him of making a living. If he had been professing Protestantism only from mercenary motives, he would certainly have left us then and returned to the Greeks, who would have reinstated him as the teacher of their children. The prevailing opinion in the East, even among persons considerably enlightened, is that missionaries not only ought not to turn out of employment needy persons who attach themselves to them, but ought to make employment for them, and this feeling is very strong. However, Hanna stood firm, and I am the more encouraged to think it was by the grace of God, as he was very far from being a man of any acuteness of intellect or strength of character. When he was examined for admission to the communion he evinced a good acquaintance with the doctrines of the gospel. At the same time, if they had been assailed in his presence, he could have defended them only to the extent of throwing in the face of his adversary the appropriate proof texts. To cunningly devised objections he could have replied only by reiterating the doctrine and the texts. His behavior on his death-bed as reported to me by Mualim Isa in the letter given above, was such as a man might attain to either with or without the grace of God, but I think that upon the whole it is unlikely that a man brought and living till the age of sixty in the abominations and superstitions of the Greek Church should die so without "some good thing accompanying salvation." This refusal of the rites of the Greek Church on his death bed will make all the more impression as a testimony against error, on account of his being a man of little strength of mind. If he had died in the condition in which he was seven years ago, he would have spent his last hours, as all Greeks do, in calling on the virgin.

He leaves a widow advanced in years and very poor, who was bitterly opposed to his becoming a Protestant, and two orphan grandchildren, the son and daughter of a son who died a few years ago and

Left them in his care. The little grandson has been pretty well instructed in the way of salvation in our mission school, but is under the pernicious influence of his relatives, who are bigoted Greeks. And that is all that you need to know about Hanna Khal.

You see from what Isa writes that the Greek priests do not consider valid the act of any man by which he leaves their church and joins another, and that there is no Protestant burying ground at Idlib.

Yours, truly,

R. J. DODDS.

NEW YORK CITY MISSION.

MESSRS. EDITORS—This mission, which was first authorized by the Presbytery in the fall meeting of 1867, was, at the last meeting, continued indefinitely, so that it may now be regarded as fairly established. The mission is located now, as it has been since Jan., 1868, in a commodious hall near the corner of Fifty-fourth street and Third avenue. The population of that part of the city is chiefly German. The Irish who dwell there are mostly Papists, and so are also many of the Germans. The children who attend the Sabbath school, averaging between 80 and 100, are mostly from German families. They are docile, but as the home influence is, almost invariably, in opposition to the proper observation of the Sabbath, and to any true regard to the truth, it is exceedingly difficult to make abiding impressions upon the children. I am, in my canvassing and visits, well received, invariably so in Protestant families, and in all the visits which I have made, in hundreds of families, there have been only five instances in which I have met with rebuffs, and these were from Papists. They (the Papists) will usually talk with freedom. I endeavor, in my conversations with them, to suggest difficulties in their system, in the light of Scripture truth, and to inculcate the absolute need of simple, undivided dependence upon the work of Jesus, if they would be saved. Some of the Popish families are willing that I should pray with them, and in cases where the English language is understood, I have only found two families where there has not been a ready assent to my offer of prayer. In most cases, where they are not in the habit of attending preaching, promises to attend with us are readily made, but these promises are often broken. There is abundant opportunity, not only to learn the "refuges of lies" under which men seek to hide themselves, but also to give needed warnings and instructions, more personal than they could be made in preaching.

I find that the first and great want is a true knowledge and sense of sin. I asked an old colored woman if she was not a sinner; she answered, unhesitatingly, "No." In another case I was told expressly the same thing. I have found, in numerous instances, that while they would confess that they have done wrong things, yet when they are not guilty of crimes of which the human law and penalty take note, they are not sensible of sin. One sensible and well educated German told me that "If he did what was right between man and man, that was all God required of him." I had been urging upon him the duty of reading the Bible, of prayer, and of worshipping God in public, and this was his

reply. Another man of considerable intelligence, and the owner of several houses, in reply to some remarks I had made in reference to our need of a Saviour and of cleansing by his blood, said: "I do no wrong, I am honest and charitable." I said to him, "You must love Jesus;" he quickly answered, "I do love Jesus." I replied, "Jesus has said, 'If a man love me, he will keep my words.'" I then pointed out to him the unmistakable command of Jesus, 'Do this in remembrance of me.' I think he understood the force of this. In speaking with another recently, I had said something to this effect—that God could touch his heart and make him truly to repent, and to be willing to serve God. He replied, "If he should do this, it would be well; but if he does not, it will be just as well." None of these men professed to be infidels; indeed, the one who said he did no wrong, professes to be a believer.

Many who entertain such views seem to be entirely oblivious of the fact, that they owe duties to God as well as to man. In conversing with an old man from Ireland, two of whose children attend our Sabbath school, and who was formerly a communicant in the Presbyterian Church, but who has for several years almost entirely forsaken the house of God, I said to him, "Does not your conscience trouble you?" He answered, "It does not." "Why?" I asked. He replied, "I am industrious, I am honest, I love my children and take good care of them." This same man asks the blessing of God upon his meals, and has family worship regularly at night. He is in part, at least, of the opinion that man needs no public services of religion, and that God does not require them. The inward worship of the heart is all that is required—so many judge. They do not reflect that while there may be outward forms where there is no heart service, there can be no true piety of heart that does not influence the life and cause outward worship.

To a woman who insisted that she was good, as she did not wrong her neighbors and as she was honest, kind and charitable, I said, in substance, "You observe the second commandment, 'Thou shalt love thy neighbor as thyself,' but you have not sought to observe the first and great commandment, 'Thou shalt love the Lord thy God.' Can you think that Jesus will be pleased with you if you neglect the first and great precept?" I also showed her that she could not hope to keep the "second" commandment while she neglected the "first." Although the woman was a New Englander, with a Scottish husband, this view of the matter seemed to her like a new revelation, almost. I do not know that my conversation had any effect; but she has sent her eldest daughter to the Sabbath school, and when I recently called upon her she seemed to have a different and better spirit.

I have become more and more persuaded that in reference to spiritual things, the first and greatest lie which the great Adversary teaches men, is that sin is a little thing, or that sin is not chargeable upon those who live reputable lives among men. Hence they have no need of religion, and no need of the Saviour. It is, in many respects, more difficult to bring such people to a knowledge of the truth than it is to convince the heathen. Hence home and city missionaries especially need the fervent prayers of God's children.

I shall from time to time, with your leave, illustrate other phases of human nature in its relation to mission work.

Yours, truly,

R. Z. WILLSON.

MISSION AT WASHINGTON.

WASHINGTON, D. C., Aug. 21, 1869.

DEAR REF. PRESB. & COVENANTER—Having seen much discussion in reference to the Washington Mission, and as I have been laboring here since the departure of the teachers, I wish to say a few things to the church in reference to this work.

Before I came to Washington, I thought that perhaps this was not the best point for this mission; but I am now satisfied, from my own observations, that we could not have a better field anywhere than this. Without question, Washington is to be a centre of influence that will be felt throughout the whole country; especially will this be the case in reference to the colored man. Here, where they enjoy more liberal advantages, which are constantly increasing, than in any other city of the Union (with New Orleans as a possible exception), must be an influence that shall effect them throughout the whole country. What that influence shall be, it is for the Christian people of this country to say. Is our church indifferent as to what kind it shall be? Other denominations, feeling the importance of this point, are pouring out their treasures without stint. Single congregations are building chapels, supporting missionaries, and working in every conceivable manner to control that influence. And if our church do not intend to abandon this work, she must give it her sympathies as well as her support.

I know there are some who think this work had better be abandoned. But will the church do it? I hope not. There are many and grave reasons why the church should not, under any circumstances, give up the work among the Freedmen. One of the great and distinctive principles of the church refers to this nation in its organic capacity. The church proposes to educate the people up to a certain idea; and nowhere in this or any other country is there such a large mass of citizens so susceptible of new ideas as the colored man now is. But this will not remain so long. Principles, either right or wrong, will be received by them in a few years. What the Covenanter Church does, it must do now and do earnestly.

Again. The church is educating a number of colored young men, many if not all of whom will enter the ministry, and all will certainly be advocates of the distinctive principles of the church. In the coming struggle over these principles, they will need all the moral support which the church can give them. But if the church abandon all manifestations of interest in the colored man except such as individuals or congregations may choose to take, its sympathies we may have, but its moral influence will be against us.

It would be sad indeed if we should enter this struggle with the feel-

ing that the church did not care to have one signal post to which we could point as the token of her interest in our part of the great struggle between right and wrong.

But above all, the consciousness of her long devotion to the cause of right ought to prevent her. Think of her many sacrifices and noble battlings in the cause of God and humanity! Shall she lay her armor down and quit the field just as the victory is half won? Not if her sons will remember the lives of the Fathers who stood up in those days that tried men's souls.

But it is asked (and I sometimes think with the feeling that the labors of the church have not been properly appreciated by the colored man), where is the fruit of our labor? In answer to this, it can only be said, that whilst the fruit is not yet apparent, the seed is being sown, and it will bring forth in due season. And knowing that "Blessed are they which sow beside all waters," let us not be discouraged if our hopes are not immediately realized.

And now, in conclusion, allow me to say that to render this mission efficient it must be put upon a permanent basis. What it mostly needs, nay, an absolute necessity, is a place of worship. Mr. Johnston is doing a good work here, but all of his labors are crippled and of little avail for want of a place where he may gather a company of regular hearers. A few thousand dollars will enable him to erect a comfortable place of worship, and I think its importance cannot be too strongly urged. Surely, while other churches are building costly edifices and gathering in all classes, our church can and will have a chapel in this growing metropolis, where her principles may be taught and learned.

Now is the sowing time; the harvest is by-and-by. Let us sow, that we may also reap.

JNO. F. QUARLES.

NORTH-WEST MISSION.

ROUND PRAIRIE, MINN., Sept. 1st, 1869.

MESSRS. EDITORS—Your readers would, no doubt, be pleased to know what our church is doing in the far North-West. They would be pleased, and it is unquestionably the right of those who are supporting this mission to know what work is done, and what progress is being made.

On the 23d of May I preached for the first time on this beautiful prairie. There were about twenty-five or thirty hearers. After preaching another Sabbath, I went to Lake Reno, where I remained four Sabbaths. Returned, remained here four Sabbaths. Visited from house to house. Found the number of hearers every day increasing, until on the fourth Sabbath there were almost fifty. All these were very attentive.

We hold services in two places now. In the forenoon I explain a Psalm, and lecture in a school-house at the south end of the prairie. The hearers at this place are mostly adults.

In the afternoon, Mr. Russell conducts the Sabbath school in the school house at the north end of the prairie. The school is divided

into three classes, a Bible class and two children's classes. There are about thirty scholars, mostly "outsiders," and a considerable number of these are children of those who make no profession.

After the exercises of the school are concluded, I preach a sermon for the children; but there are frequently fifteen or twenty adults present. The attendance one day was, I suppose, almost seventy-five; but the house is so small that not more than fifty can be conveniently seated.

This prairie, though small, is a beautiful place, and offers inducements to those who wish to change their residence from sultry southern air to the refreshing, cool and bracing air of the north-west. An abundant harvest has been gathered in. Land can be bought here for about \$10.00 per acre, for that with most improvements, or \$5.00 for the unimproved. Timber is abundant. Land can yet be homesteaded in the timber, and one who will clear out a farm in the timber, will, in a few years, be abundantly rewarded; for there the soil is excellent, and the timber will in a few years be very valuable.

Those who would like to get any further information about this place can obtain it by addressing Mr. David Mathews or Mr. William Russell. Direct to Sauk Centre, Stearns Co., Minn.

Now, if your readers will follow me, we shall go to Lake Reno, and we shall pass through Sauk Centre, since a more direct route has not yet been cut out through the timber. After going twelve miles south we arrive at Sauk Centre. Then we go west twenty-five miles, where we see Reno's placid waters spreading out before us. The country to the south and east of the lake is prairie. To the north it is timber. Some of our people are in the summer at quite a distance from timber; but as the lake freezes to a considerable depth in winter, this objection is to a great extent removed; for, as the winters are long, a provident farmer can then lay in his wood and haul his rails while the lake is still frozen.

Our people at Reno have a church in process of erection. They expect to have it so far completed before winter that the services can be held in it. The building is 24 by 36 feet, as laid out. It is a small house, but it will be as large as the people are at present able to raise. The walls are to be concrete. The people wish to make a building that shall be neat and comfortable, at as small a cost as possible. Besides they are desirous to do this without calling for help from the church.

There are now about twenty-five members in regular standing. Others are expected to come soon, and many who are now there will connect themselves by open profession as soon as an opportunity is afforded.

Unimproved land can be bought on the prairie at from \$2.50 to \$10.00 per acre. Timber land sells at from, probably, \$12.00 to \$18.00, according to quality and distance from the prairie.

Those wishing to learn more about this locality, can do so by writing Mr. John Aiton, Mr. David Campbell, or Mr. Wm. Mathews. Their P. O. address is Glenwood, Pope Co., Minn.

The work in both these places is encouraging, and if the church will only bestir herself, and furnish the Board with means for sending a

missionary to each place, she would soon be amply rewarded in seeing two flourishing congregations upholding the banner of Christ in this distant part of the country. While I urge this, I would more earnestly make the apostles' request, "Brethren, pray for us;" which I am encouraged to do because we think we have already seen an answer to prayers of the church, in those increasing audiences, and in that earnest attention which is given to the word preached. Let us, therefore, have a more wide-spread remembrance, and let this remembrance be more constant and more earnest, that we may see yet greater results from the blessing of the Head of the Church.

I am yours in the work of Christ, D. C. FARIS.

ECCLESIASTICAL.

ORDINATION OF MR. J. M. FARIS.—Mr. J. M. Faris was ordained and installed pastor over the Topsham (Vt.) congregation, according to the law and order of the Reformed Presbyterian Church, on Sept. 1st, by a commission of the New York Presbytery.

WILLIAM GRAHAM, *Clerk*.

CORRECTION OF MINUTES.—On page 200, after Res. 5, insert the following:

"The Auditing Committee are Walter T. Miller, John Lynch, John Kennedy."

On page 201, after the report on Sustentation Fund, strike out the names after "Fund," and insert the following: James Wiggins, Andrew Knox. Wm. F. Bell.

The omission and error were occasioned by the non-appointment of the committees at the moment, and the subsequent haste in preparing the Minutes for transmission to the printer.

I would urge special attention to the above correction, for if it should be overlooked, important business will be neglected.

R. Z. WILLSON, *Clerk*.

PROCEEDINGS OF THE SYNOD OF THE R. P. CHURCH OF SCOTLAND.

THIS body met in the Nicholson Street Church, Glasgow, June 8th. There were present during the sessions five ministers and eight ruling elders. Three congregations were not represented. One minister, Rev. R. Dunlap, who was on a visit to this country, was absent. Rev. James Kerr was reported as having been ordained and installed pastor of Greenock congregation, since the last meeting. The following abstract of proceedings we condense from the *Reformed Presbyterian Witness*:

The subject of Covenant Renovation was before the Synod. It was ordered that the original covenants be published, with an historical introduction and explanatory notes by the committee previously appointed, and extensively circulated throughout the church, and that sessions

be enjoined to hold special diets for prayer and consultation in regard to this matter.

Negotiations are still going on with the church in Ireland respecting the joint occupation of some field for foreign missionary operations. The joint presbyteries were empowered to employ an ordained home missionary to labor in those congregations which are not able to support a pastor, if deemed expedient.

The efforts of the Ministerial Aid Committee to secure to each pastor a comfortable support, have been very successful. "All our ministers' income is up to or above the highest minimum ever set before the church, that is, one hundred and twenty pounds (\$580 in gold), with a manse, exclusive of sacramental and travelling expenses, or *one hundred and forty pounds* (\$677 in gold), where there is no manse, except three, and these are brought within *five pounds* of that sum."

The next meeting will be held in the same place, on the Tuesday after the first Sabbath of June, 1870, at 7 o'clock, P. M.

PROCEEDINGS OF THE SYNOD OF THE R. P. CHURCH OF IRELAND.

THE Synod met in Belfast, Monday, June 28. Twenty-three ministers and twenty ruling elders were present. Two ministers were absent, and twelve congregations were not represented. Since the last meeting one minister, Rev. T. C. Britton, of Newry, has deceased. The number of members in communion, as we gather from the statistical table, published in connection with the minutes in *The Covenantant*, is about 4,000.

Rev. James Wallace, of our own Synod, being present, "was cordially invited to sit and deliberate." At a subsequent session Mr. Wallace, by request, addressed the court, "giving some very interesting details of his labors in the National Reform movement in the United States, in which he had been especially engaged, and also of the work among the freedmen of the South."

A very able and interesting report on Temperance was read by the Secretary of the Temperance Association in connection with the Synod. Among others, the following recommendation was adopted: "That ministers be instructed to preach upon the subject (of temperance) on or about the third Sabbath of December, and that an ordinary collection on Sabbath be dedicated and sent to the Secretary for the promotion of this cause."

The Treasurer of the Aged Ministers' Fund reported a balance on hand of £209 10s. 7d.

The consideration of the motion for the discontinuance of proclamation of banns of marriage was held over another year, for want of time.

Our space will not permit us to give, as we had intended, a synopsis of "The Plan of Education for the Students of the Church," unanimously adopted at this meeting, or of the reports of the different missions for the past year.

The next meeting will be held on the third Monday of June, 1870.

OBITUARY.

THE subject of the following notice, GEORGE M. STEWART, was a young man of high promise and increasing usefulness. He was born in the Reformed Presbyterian Church near Castledowson, County Derry, Ireland, in 1835. In 1852, being then an apprentice to the woollen drapery business in Ballymena, he made a profession of his faith in Christ, and was received into full communion in the congregation of Kells Water, under the pastoral care of Rev. Dr. Dick, and soon after he became an active and zealous teacher in the Sabbath school. In 1857 he came to New York and connected himself with the Second congregation, and soon found his place and his work in the Sabbath school. He had a strong desire for the work of the ministry, and with the hope of getting an education to fit him for the work, he returned to Ireland in 1860. In 1865 he returned again to New York, having in the meantime made considerable progress both in classical and scientific attainments. But as he never had a vigorous constitution, it was found that constant application to study would seriously impair his health. He therefore entered a mercantile house on Broadway. Here his industry, intelligence and honesty soon gained him a responsible and lucrative position, though still pursuing his study. But in January last, after much consulting with his pastor in view of the state of his health, he gave up the thought of further preparation for the ministry. The leadings of Providence seemed to make the path of duty plain, and he hoped to be useful in another sphere of labor.

On March 24th he married Miss Aggie Taylor, a member of the same congregation, and also a zealous and successful teacher in the Sabbath school. After receiving the congratulations of a large circle of friends, they left the city on a brief wedding tour. They went as far south as Washington, D. C., and as he had been ill with a severe cold for several weeks previous, it became very aggravated, and resulted in pneumonia and dropsy of the chest.

On their return to Philadelphia they stopped with his brother-in-law Mr. Robert Taylor, hoping that a little rest would restore his health. But it was otherwise ordered. Neither medical skill nor the constant ministration of the most tender affection could arrest the disease. He suffered much, yet no murmur escaped him. His only trust was in the merits of his divine Redeemer, and with this he fell asleep in Jesus on the 22d of May, 1869, in the city of Philadelphia. He was a guileless, spiritually-minded young man, a lover of the church and her ordinances. He was possessed of a large missionary spirit from childhood, he was a lover of Sabbath schools, he loved children and sought diligently to bring them to a saving acquaintance with Jesus. Indeed, what he found to do he did with his might. He longed for covenant renovation in this land, and always spoke with gratitude of the high privilege he enjoyed in being permitted to renew the covenants with his brethren in Ireland.

He was exemplary in his whole life, and having died in the Lord his works and influence will follow him for good. Com.

At a meeting of the Teachers of the Sabbath school of the Second Reformed Presbyterian Church, held in New York, June 11th, 1869, the following resolutions were presented and adopted :

WHEREAS, It has pleased an all-wise and gracious God to remove from our midst by death, Mr. George M. Stewart, one of our most active devoted teachers, whose earnest and laborious efforts in connection with our congregation and Mission Sabbath schools endeared him to both teachers and scholars ; therefore,

Resolved, 1st. That while we bow in humble submission to the will of our heavenly Father who has been pleased to release him from his labors and trials in the church militant, in his death we have lost one of our most zealous and efficient members, whose pleasing manners and earnest co-operation cheered and encouraged us in our work.

Resolved, 2d. That in the fervent piety and godly life of our departed associate and brother, evinced by an unblemished character, and his unwearied efforts to do good to others, especially to the destitute and neglected children in whose spiritual welfare he took such deep interest, we have the precious assurance that his death, though sudden and unexpected to us, did not find him unprepared, but otherwise ready to depart and be with Christ, which is far better.

Resolved, 3d. That in his removal from amongst us we would be reminded of the uncertainty of life ; and that cherishing a grateful recollection of his memory, his work and labor of love amongst us we may be stirred up to double our diligence in the Master's work while it is to-day, "for the night cometh when no man can work." Blessed is that servant whom his Lord when he cometh shall find waiting.

Resolved, 4th. That to his young widow and other relations we extend our heartfelt sympathy and condolence in this their sudden and sore bereavement, humbly praying that she especially may be enabled to lean for support and comfort on her blessed Redeemer, and that He may sanctify to her this sad trial, by bestowing on her that consolation which the world can neither give nor take away.

HENRY O'NEIL, } *Committee.*
DAVID TORRENS, }

Resolved, 5th. That a copy of these resolutions be presented to the wife and father and mother of deceased.

JAMES ROBINSON, *Secretary.*

DIED, February 22d, 1869, in Topsham, Vermont, JULIA KIMBALL, aged 29 years.

Mrs. W., the only surviving sister, communicates to the writer the following respecting the deceased : "She was sick only a short time, keeping her bed only five days. She had always been a sufferer from childhood. I think she never saw a well day, yet she was always patient and uncomplaining. What her life was, you know."

Julia Kimball was a young woman of more than ordinary excellence. Naturally amiable, she was exemplary in deportment both before and after her conversion. Educated in a family of non-professors, and becoming a hearer of the word in Topsham congregation, she was convinced of sin and gradually embraced reformation princi-

ples. At the age of nineteen she made a public profession of religion, giving good evidence of genuine piety. The day on which she was admitted to the church was a joyful day to the elders and pastor. The following is an extract from his journal of that day: "Monday, June 23, 1859. Session met this evening and admitted (on examination) four persons to the fellowship of the church. A fifth was examined, who, in all probability, will be admitted before the communion. With one exception they are all brought into the church from families that have no connexion with us, being converts from the world or from the families of other churches. For this addition to the church I praise God and take courage. I cannot doubt but that within the bounds of the congregation, though not yet of the flock, there are more sheep and lambs belonging to Christ." Among those who were gathered in subsequently was the mother of the deceased, who, no doubt, was much influenced by the example and deportment of her daughter. The two humbly walked together in the service of Christ the good Shepherd, until the daughter was admitted to the heavenly fold. While Julia lived she was a childlike disciple of the divine Master, and was known only to be loved. May the surviving mother and friends experience the consolations of Him "who comforteth us in all our tribulations."

N. R. J.

BOOK NOTICES.

FROM Gould & Lincoln, Boston, 59 Washington Street:

PLAY SCHOOL STORIES for Little Folks. By Aunt Mattie. Vol. I, II. pages 118, 116. 1869.

THE LITTLE GATE and How to Enter It. An Allegory, urging the importance of being a Child of God; and an illustration, showing how to become one. By Albert T. Spalding, Pastor of Walnut St. Baptist Church, Louisville. pp. 48. 1869.

The above are useful books for children. They inculcate wholesome lessons in an engaging manner.

SUPPLIES FOR PITTSBURGH PRESBYTERY.

Allegheny.—Hood, Oct. 1st and 2d Sabs., and Jan. 1st Sab.; Dr. Sproull, Oct. 4th and 5th Sabs., and dispense the sacrament on the latter, assisted by J. W. Sproull; J. J. M'Clurkin, Nov. 1st Sab.; Dr. Sproull, 2d Sab.; N. R. Johnston, 4th Sab.; D. Gregg, Dec. 1st and 4th Sabs., and Jan. 4th Sab.; I. Faris, Jan. 2d and 3d Sabs. *Oil City*.—D. B. Willson, Sept. 4th Sab.; M'Auley, Oct. 3d Sab., and assist N. M. Johnson to dispense the sacrament on the 4th Sab.; Wallace, Nov. 2d Sab., M'Clurkin, 4th Sab.; D. Gregg, Dec. 2d and 3d Sabs.; Black, Jan. 1st Sab., I. Faris, 4th and 5th Sabs.; Mr. M'Clurkin to moderate a call when requested. *Pine Creek*.—I. Faris, Oct. 1st and 5th Sabs.; Hood, Oct. 3d Sab.; Wallace, Nov. 1st Sab.; Black, 3d Sab.; M'Clurkin, Dec. 1st Sab.; Gregg 3d Sab.; S. R. Galbraith, Jan. 1st Sab.; Black, 3d Sab.; R. Reed, 5th Sab. *Rehoboth*.—Hannay, Sept. 4th Sab., Oct. 2d Sab.; M'Auley, Nov. 3d and 4th Sabs., and to moderate in a session there. *Mahoning*.—M'Auley, Dec. 1st Sab.; I. Faris, Jan. 1st Sab. *North Jackson*.—Wallace, Oct. 1st Sab., Nov. 3d Sab.; I. Faris, Oct. 3d Sab.; M'Auley, Nov. 1st Sab., Dec. 3d Sab.; M'Clurkin, Jan. 3d Sab. *Poland*.—Wallace, Oct. 2d Sab. *Centreville*.—Hannay, Oct. 4th Sab., Dec. 4th Sab.; Wallace, Nov. 4th Sab. *Redstone*.—N. R. Johnston, Oct. 1st Sab.; Hannay, Dec. 1st Sab. *Yellow Creek*.—Hannay, Jan. 1st and 2d Sabs. *Westmoreland Missionary Station*.—M'Auley, Oct. 1st Sab.; Hood, 4th and 5th Sabs.; Hannay, Nov. 2d and 3d Sabs.; Wallace, Dec. 2d and 3d Sabs.; Gregg, Jan. 2d and 3d Sabs.

Respectfully submitted,

J. HUNTER, Ch'n.

RECEIPTS FOR SOUTHERN MISSION.

1869.			
June 22,	West Greenville, per Rev. J. J. M'Clurkin.....	\$10 00	
July 5,	Bequest of Miss Elenor Thompson, deceased, of Allegheny cong, per Robert Thompson.....	50 00	
12,	J. Humphrey, C. W., per Rev. J. W. Sproull.....	2 60	
Aug. 11,	Londonderry, per Rev. J. A. Thompson.....	11 00	
12,	Middle Wheeling, per A. M. Orr.....	11 00	
	Lisbon cong, N. Y, per F. C. Wing.....	83 25	
	Sparta, Ill, per Rev. D. S. Faris.....	12 00	
	Andrew Galley, Indiana, Pa, per Dr. T. Sproull.....	5 00	
18,	Cedar Lake, per Rev. J. French.....	10 00	
	Macedon cong, per Dr. Sproull.....	3 00	
14,	White Lake, per W. O. Frazier.....	20 00	
16,	Rochester, N. Y, per T. S. Lynn.....	25 00	
	Allegheny cong, per D. Gregg.....	80 85	
	D. Gregg, do.....	20 00	
	Rushsylvania. O, per W. Wright.....	\$11.10	
	Less express charges.....	50	
		10 60	
18,	Utica, O, per Wm. Stevenson.....	15 85	
19,	Bovina cong, N. Y, per Rev. J. Kennedy.....	80 00	
	Stanton, Ill, per Rev. J. Middleton.....	7 00	
20,	St. Louis cong, per Rev. J. M'Cracken.....	15 00	
	Muskingum cong, per Rev. J. C. K. Faris.....	28 00	
	Tomica cong, per do.....	6 00	
28,	Lindgrove cong, per Rev. C. D. Trumbul.....	42 50	
24,	2d cong, N. Y, per Francis S. Walker.....	198 88	
25,	Cedarville, O, per Rev. S. Sterritt.....	18 50	
28,	Miller's Run, per W. Wills.....	40 00	
	Slippery Rock, &c, per Rev. J. C. Smith.....	42 51	
	Thos. Blair, of Centreville, per do.....	10 00	
81,	New Alexandria, per Rev. T. A. Sproull.....	18 00	
	Missionary Society of New Alexandria, per do.....	80 00	
Sept. 1,	Clarksburg, Pa, per John Caldwell, Jr.....	20 25	
	Garrison cong, Ind, per Isaiah Faris.....	18 85	
2,	Salt Creek cong, per Jas. M'Cartney.....	30 00	
	Walton, N. Y, per R. D. M'Donald.....	27 25	
18,	Beaver cong, per R. Porter.....	18 86	
14,	Grove Hill cong, per Dr. T. Sproull.....	11 00	
16,	Oil Creek, Pa, per Rev. D. Reed.....	\$6.75	
	Neelsburg branch, per do.....	5.05	
		11 80	
	2d Miami cong, per D. Boyd.....	17 00	
		\$747 20	

Allegheny, Sept. 20, 1869.

DANIEL EUWER, *Treas.*

RECEIPTS FOR DOMESTIC MISSIONS.

1869.			
July 5.	Bequest of Miss Eleanor Thompson, dec'd, }	.....	\$ 50 00
" "	Allegheny cong., per Robt. Thompson, }	.....
" "	David Gregg, Allegheny cong.,	.....	100 00
" 26.	8 mos. int. N. Y. city bond, on \$500, per Wm. Brown,	.....	\$ 6 25
" "	6 mos. int. on \$200, bequest of Wm. Cunningham, int. \$6, prem. \$2.34,	.....	8 34
" "	6 mos. int. on \$1,000, Elder Bequest, \$33, prem. \$12.29,	.....	45 29
" "	6 mos. int. on \$50, \$1.50; donation of James Thomson, and prem 55 cts.,	.....	2 05
" "	6 mos. int. on \$1 000 Allegheny County Bond,	.....	25 00
" " 6	" " on \$1,000, Acheson Donation,	.....	30 00
" " 6	" " on \$1,000. " " " "	.....	31 85
" " 6	" " on \$200, bequest of E. Shields,	.....	6 00
" " 6	" " on \$50, bequest of Wm. M'Cracken,	.....	1 50
" " 6	" " on \$200, part of donation by James Thomson,	.....	6 00
" " 8	" " on \$500, bequest of Wm. Acheson,	.....	6 25
			\$168 03
	Less amt. of prem. paid by William Brown, in investment of donation from James Thomson, &c.,	.....	13 12
			\$154 91
" 30.	Mrs. J. R. Allsworth, New Alexandria cong., per Rev. T. A. Sproull,	.....	5 50
Aug. 9.	First cong., N. Y., by W. H. Haslet, Treas.,	.....	50 00
" 14.	White Lake cong., per Wm. O. Frazier,	.....	10 00
			\$370 41
Sept. 20.	Pitts. cong., per E. M. Orr,	.....	86 21
			\$456 62
	<i>Allegheny, Aug. 16, 1869.</i>		<i>DANIEL EUWER, Treas.</i>

RECEIPTS FOR FOREIGN MISSIONS.

1869.			
July 28.	By cash, being an enclosed slip from the 53d street R. P. Miss. Sabbath school, N. York, per James Spense and James Dunlap,	.....	\$443 61
Aug. 11.	From Carinda cong., Iowa, per A. M'Keown,	.....	19 65
" "	" " Wm. Aikin, per " "	.....	5 00
" "	" " Sabbath school of Washington cong., Iowa, per J. C. Ferguson,	.....	11 00
" "	" " James Ellis, of Oil City, Pa, per Rev. S. O. Wylie,	.....	3 00
" 12.	" " Elliota, Minn., cong., per Rev. J. S. Buck,	.....	13 75
" 14.	" " D. B. W., mailed at Watkesha, Wis.,	.....	10 00
" 16.	" " Female Missionary cong., of Ryegate and Bar-net cong., per Rev. J. M. Beattie,	.....	19 10
			WILLIAM BROWN, Treas.

Collections for Theological Seminary, 1st Sabbath in October;
National Reform, 1st Sabbath in November.

THE
Reformed Presbyterian
 AND
Covenanter.

NOVEMBER, 1869.

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THOMAS SPROULL,
 JOHN W. SPROULL,

EDITORS AND PROPRIETORS.

"Whereunto we have already attained, let us walk by the same rule, let us mind the same thing."

Phil. 2:

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

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T H E

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No. 11.

CHRIST IN THE PSALMS.

BY REV. JOHN BROWN, A. M.

THE Psalms are eminently evangelical. Christ in his birth, life, sufferings, death, resurrection, ascension, and glory, is the sum and substance of most of them, if not all. Many of them have a double sense, a literal and an evangelical, whilst many others apply exclusively to Christ, or to David as a type of the Messiah.

I. Many of the Psalms have a double sense, a literal and an evangelical, and, in order that we may sing with understanding, we must view them in the light of the gospel, or in the evangelical sense. The 8th Psalm is one of this class. In its literal sense, it celebrates the goodness of God to man, as displayed in the works of creation and providence, alluding to the first Adam, who was invested with dominion over the inferior animals, and thus made lord of the terrestrial creation. (Compare vv. 5-8, with Gen. 1:28.) But the first Adam was a type of the second (1 Cor. 15:45-49), and we are assured, on apostolic authority, that the Psalm, in its evangelical sense, applies to the "second Adam, the Lord from heaven," to "Jesus, who was made a little while inferior to the angels; but is now crowned with glory and honor," and "set over the works of his Father's hands." Heb. 11:6-9.

The 19th Psalm furnishes us with a beautiful example of the same kind. In its literal sense, it describes the natural sun in the firmament, as "a bridegroom coming out of his chamber, rejoicing as a strong man to run a race," diffusing light, and heat, and life, and joy to all; and thus proclaiming to men of every language, the glory of the invisible God. But the natural sun is the emblem of the "sun of righteousness," who has arisen upon us "with healing in his wings." The Apostle therefore applies this Psalm, in its evangelical sense, to Jesus, who is the "great light" of the moral world, revealing the character of God to man by the preaching and writings of the Apostles, whose "sound went unto all the earth, and their words unto the end of the world." Compare ver. 4, with Rom. 10:18. This is a general principle on which many of the Psalms ought to be explained. But—

II. Many of the Psalms apply exclusively to Christ, or to David only as a type of the Messiah. Such Psalms are generally constructed on the principle that Jesus is not only the subject, but also the speaker. The royal prophet personates the Messiah, and speaks in his name. This is evident, because some of them cannot be applied with propriety to any but the Redeemer, and others are quoted in the New Testament, and not only applied to him, but put into his mouth, *i. e.*, he is represented as the person giving utterance to them.

1. Some of the Psalms cannot be applied with propriety to any but the Redeemer. Who, for example, but he who was "holy, harmless, undefiled, and separate from sinners," could say: "Thou hast proved mine heart; thou hast visited me in the night; *thou hast tried me, and shalt find nothing.*" Ps. 17:3. Who but he whose soul returned from the separate state, and whose incorruptible body was raised from the grave, could say, "Thou wilt not leave my soul in the invisible world, neither wilt thou suffer thine holy one to see corruption." Ps. 16:10. Such language is altogether inapplicable to David; "for David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and *saw* corruption; but he whom God raised from the dead, *saw no* corruption." Acts 13:35-36. Who but he who "upholdeth all things by the word of his power," could say, "The earth and all the inhabitants thereof are dissolved. *I bear up the pillars of it.*" Ps. 75:3. This language may well be used by him, to whom "all power in heaven and in earth" is given; but is altogether unsuitable for any creature, however exalted. Yet, Dr. Watts, who complains that the Psalms are not sufficiently evangelical to be used under the gospel dispensation, and takes it upon him to cast them into a more evangelical mould, applies these striking words to "*the glorious revolution by King William, 1688!*" Did the Spirit of God ever intend such an application? Without deducting from the merits of reformers, either in church or state, we think it a grand error to accommodate the praises of Immanuel to the achievements of a mortal man—to celebrate the praises of King William, and his "glorious revolution" in the inspired words which were designed to celebrate the praises of him who "bears up the pillars of the earth," and whose "kingdom ruleth over all." In these words we celebrate, not the praises of King William, not the praises even of Solomon, but of Christ.

"A wiser king, a greater prince,
Than Solomon is here."

John Barclay, A. M., Minister of the Berean* Assembly, at Edinburgh, speaks of a certain class of divines in Scotland, who, "after prayers read, and a blessing implored, that they might be enabled suitably to apply and improve," did apply and improve with a vengeance—how suitably, let the world judge! The King—the Lord's anointed—his righteousness—his righteous cause—his glory filling the land—his flourishing crown—righteous sceptre—peace of his government &c. To whom were all these eulogiums from the Psalms applied? To the Lord, of whom they were meant? No. To David? Nor to him

* Bereans—a small sect of Scotch dissenters.

neither. To whom then? To whom but to the "*good King Charles, of blessed memory!*" Others, I doubt not, in their pious zeal, may have applied these eulogiums to his holiness, the Pope. Indeed, if we lose sight of Christ in the Psalms, we shall have applications without end. It is easy to see, however, that these words (Ps. 75:3) apply only to Christ, and that it would be blasphemy to put them into any mouth but his.

2. Several of the Psalms, which are quoted in the New Testament, are put into the mouth of Jesus; *i. e.*, he is represented as the person giving utterance to them. The 40th Psalm is one of this description. It is evident, indeed, on reading this Psalm, that it is inapplicable to any but Jesus; but, that all doubt may be removed on the subject, the Apostle declares, in direct terms, that "when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God!" Compare Ps. 46:6-8 with Heb. 10:5-7, which words the Apostle thus explains: "Above, when he said, Sacrifice and offering, and burnt offerings, and offerings for sin, thou wouldest not, neither hadst pleasure therein, which are offered by the law; then said he, Lo, I come to do thy will, O God! he taketh away the first, that he may establish the second. By the which will we are sanctified, *through the offering of the body of Jesus Christ once for all.*" Heb. 10:8-10.

The 22d Psalm furnishes us with another example of the same kind. The Evangelist informs us, that Jesus on the cross uttered the opening words of this Psalm as his own. "About the ninth hour," says the sacred historian, "Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is, *My God, my God, why hast thou forsaken me?*" Compare ver. 1 with Matt. 27:46. Again, the Psalmist complains thus, in the 7th and 8th verses: "All they that see me, laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted in the Lord that he would deliver him; let him deliver him, seeing he delighted in him." But the manner in which this passage is quoted by the Evangelist, at once shows that Jesus must be regarded as the person uttering this complaint. "They that passed by (the cross) reviled him, *wagging their heads*, and saying, *He trusted in God, let him deliver him now, if he will have him.*" Matt. 27:39-43. We are not acquainted with any incident in the life of David that would lead him to say, "They pierced my hands and my feet;" but this was literally true of the Redeemer, whose hands and feet were nailed to the cross. Compare ver. 16 with John 10-25. We are also informed that "they parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet, saying, in the person of Christ, 'They parted my garments among them, and upon my vesture did they cast lots.'" Compare ver. 18 with Matt. 27:35. Paul assures us that it is Christ who says in ver. 22d, "I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee," Compare ver. 22 with Heb. 2:11, 12. Christ, therefore, must be regarded as the speaker, all throughout this Psalm. It is one of the

prayers that he offered up to God, in the days of his flesh. In this Psalm we see the Son of God, as it were, on his knees. We see the "man of sorrows" offering up "prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared." Heb. 5:7. These Psalms, therefore, must be eminently evangelical; if there be such a thing as spirituality in composition, they must be spiritual in the highest degree, being the utterance of the Redeemer's heart. Some talk of casting the Psalms into an evangelical mould—they may as well speak of baptizing the Holy Ghost. They are sufficiently evangelical in themselves, and we have abundant proof that some paraphrasts, in using evangelical phrases, have lost the *evangelical sense*. New Testament phrases may be used abundantly, and yet Christ and his work not sufficiently seen.

In the Psalms we have a beautiful symbol of the union between Christ and the church. He is represented as singing praises to his Father, in the midst of the church (Ps. 22:22), and thus leading the praises of the redeemed. This is the only principle, indeed, on which they can be intelligently sung by us, for many of the Psalms are only true of us as we are *in him*. It is on this principle alone that he confesses our sins as his (Ps. 40:12), and that we exult in his righteousness as ours (Ps. 17:3; 24:3-6). None but Christ can lay an absolute claim to the righteousness which is there described; but the believer, in virtue of union to him, can appropriate that righteousness to himself, for he is fully justified in his representative. God sees no iniquity in Jacob, nor perverseness in Israel, when viewed in his beloved Son. The testimony of Jesus in reference to his church, is, "Thou art all fair, my love; there is no spot in thee." "In the Lord we have righteousness and strength." His name is "Jehovah our righteousness." "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed with the garment of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

"OUR PROGRESS" RE-STAT-ED.

AN article in the October number entitled "The Minutes of Synod," contains a paragraph on "Our Progress" which is throughout *incorrect* in its facts and figures, doubtless, through the inadvertence of the writer. It is stated that "instead of progress we are going backward in numbers. * * * We are going back also *in contributions*." If this were true, it would indeed be "sufficient to fill every lover of Zion with distress, and the whole church with humiliation," and therefore the statement ought not to pass uncorrected. The truth in regard to our numerical growth is sad enough, but there is much to counterbalance this in the enlarged spirit of liberality which prevails in the church.

The writer of the article has perhaps failed to notice that the statistics of 1869 are much less full in the report of members and contri-

butions than those of 1868. There is no report of the membership of the Conococheague, Lisbon, Lochiel, Rehoboth, Sandusky and Vernon congregations, which in 1868 reported 255 members. There is no financial report from Conococheague, Miami, Lake Eliza, Novi, Elkhorn, Princeton, Churchhill and Olathe congregations, which in 1868 reported \$13,641.83. There are also evident inaccuracies in the making up of the tables of 1869. The contributions of the Southfield congregation (\$1,364.40) are not carried out to the "total" column. The Ohio Presbytery reports a net "*increase*" of 13 members, yet reports the number of communicants as 25 *less* than in 1868. A similar error in the report of Illinois Presbytery diminishes by 67 the whole number of members. Pittsturgh Presbytery reports a *decrease* of 47 from the Brookland, &c. congregation to "form a mission station," but does not report these as *increase* in the new organization, nor are they reported in the "No. of Members."

These omissions affect unfavorably the evidences of "our progress." But *so far as reported*, instead of a "net loss in the whole church of 195 members," as stated in the article, there is a *net gain* of 194 members, as any one can see who will correctly add up the "total increase" and "total decrease" columns and take their difference. And instead of a "discouraging sum total," showing a "going back in our contributions," there is a sum total for 1869 of \$144,109.28 against \$134,180.22 for 1868—an increase of \$9,929.06. Instead of "*six* Presbyteries reporting a loss" in membership, there is only *one*, the New York, which reports a net decrease of 26. But her "loss is gain" to other parts of the church, since 77 of the loss reported is "decrease by dismission." The actual loss to the church by "censure" and "death" is 84, while the aggregate additions are 147. All the other Presbyteries report a *net gain*. Of the whole *decrease* reported, 322 is "decrease by dismission" and is not a *loss* to the church, since it all appears again in the "increase by certificate." There is reported total *increase* "by profession" of 394, and a total *decrease* "by censure" and "death" of 168, giving an actual increase to the church in the congregations which report, of 226 members.

In the matter of "contributions," Allegheny and some other congregations did make a "special effort for a new church," but the "sum total" in 1868 was increased to nearly an equal extent by similar effort in Baltimore, Salt Creek, Cincinnati and Elkhorn. The "noticeable going back in five Presbyteries" may be traced to three causes, none of which reflects on the liberality of these brethren. The chief cause is the "special effort for new churches" made in 1868 and not repeated in 1869. Another cause is the absence of financial reports from congregations which were reported in 1868. The failure of crops in the Western Presbyteries also diminished their ability to contribute. Moreover, this falling off in the contributions of some of the Presbyteries only presents in a more favorable light the greatly increased liberality shown in the other Presbyteries.

The Statistical Report of 1868 was not full, but if we complete the report of 1869 to the same measure of fullness they will compare about as follows:

In 1868—8,487 members, and \$134,180.22 contributions.

In 1869—8,736 members, and \$150,751.11 contributions.

This would give an *increase in numbers* of 249, and an *increase in contributions* of \$16,570.89. The ratio of contribution per member is \$17.25 in 1869 against \$15.81 in 1868. It is worthy of notice here, that the Committee on Finance at last Synod reported a "Balance in Treasury" of every one of the Funds of the church. Does not this one fact answer all the gratuitous assertions and assumptions of the paragraph headed "Our Finances," in the same article? If the ministry are hearty in the support of the various schemes, there will be neither talk nor thought of "assessment" or "repudiation." Surely, then, we may say with Ezra, "And now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place." "Yet now there is hope in Israel concerning this thing."

J. C. K. MILLIGAN.

CAUSES OF THANKSGIVING.

IN wrath God remembers mercy. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." "He hath not dealt with us after our sins, nor rewarded us according to our iniquities."

The blessings God has bestowed upon us are great, and without number. He has given to us his only begotten Son to save us from sin and wrath. We have his holy word in our own language, and are able therein to read his wonderful works. He has given to us his Holy Spirit as our sanctifier and comforter. We have a place in his house, and access to the ordinances, and we are not without some tokens of his gracious presence with us. He has given to us the heritage of them that fear him. All the attainments of the church have been transmitted unimpaired to us; and notwithstanding all our unworthiness and unthankfulness and misimprovement of this precious inheritance, it has been continued with us.

The providence of God toward us during the past year has been very merciful and gracious. His mercies are new every morning; great is his faithfulness. He has crowned the year with his goodness, and all his paths drop down fatness. General good health has been enjoyed by our people, and by the inhabitants of the land. The lives of all our ministerial members have been preserved during the past year. The crops have been abundant; God has opened his hand and satisfied the need of every thing that lives. He has made peace in our borders, and has filled us with the finest of the wheat. Praise ye the Lord!

The Theological Seminary is growing in interest and efficiency, and the increasing number of students and their diligence and attainments give promise of strength and enlargement to the church. The Foreign Mission is extending its operations and influence, and seems to enjoy larger evidences of God's presence and power. The several schemes of the church are sustained by the liberality of the people, and are in successful operation.

The proposed amendment of the Federal Constitution, so as to acknowledge the Lord Jesus Christ as the ruler of nations and the supremacy of his law, is a hopeful sign of the times. Several of the most eminent and influential ministers in all the churches advocate the amendment, and some of the supreme judicatories have recommended it to their people. Though as a church we have but little strength, yet Christ has set before us an open door. Many of the pulpits in all the churches are open to our ministers to declare the whole truth upon this subject, and to show the sin of this nation in disowning and dishonoring Jesus Christ the King of nations, and to advocate his claims to supreme and universal dominion. This is the Lord's doing and marvellous in our eyes. To see Christians of every name in different parts of the land uniting in petitions to the National Congress, asking this great nation to bow before the throne of the King of kings and Lord of lords, and to add its crown to the many crowns that are upon his head, is a joyful sight.

This government is making some commendable efforts to give to the colored people the rights of which it has hitherto and wickedly deprived them.

The Bible is sent into all lands, and is read in nearly all languages. And great efforts are being made to evangelize all nations, and to preach the gospel to every creature under heaven.

The power of the man of sin is rapidly waning in the old world. The Austrian empire, which till lately, was his right arm, has largely withdrawn its support, and is now encouraging Protestant teachers and supporting civil and religious liberty. And the recent revolution in Spain is a deadly blow struck at the heart of the Papal power.

Those things that can be removed, are shaken, that those things that cannot be shaken may remain.

Bless the Lord, O, my soul! and all that is within me, bless his holy name. O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

For these and other reasons, the Central Board of Missions appoints Thursday, the 18th of November, as a day of thanksgiving to God, to be observed by all the congregations and people under care of Synod.

THOS. SPROULL,

Chairman Central Board of Missions.

SELECTED.

REPLY TO ENCYCLICAL LETTER.

THE following letter, in answer to the Pope's invitation to Protestants to appear at the Ecumenical Council, to be held in Rome in December, will be interesting to our readers. It will serve as a landmark in these times, when, through Ritualism and a false charity, there is a strong tendency in the churches to go back toward the body arrogantly claiming to be "the one only fold." We copy from the *Presbyterian*:

TO PIUS IX, BISHOP OF ROME.—In your Encyclical Letter, dated September 13, 1868, you invite "all Protestants" to "embrace the

opportunity" presented by the Council summoned to meet in the city of Rome during the month of December of the current year, to "return to the one only fold," intending thereby, as the connection implies, the Roman Catholic Church. That letter has been brought to the notice of the two General Assemblies of the Presbyterian Church in the United States of America. Those Assemblies represent nearly five thousand ministers of the gospel, and a still larger number of Christian congregations.

Believing, as we do, that it is the will of Christ that his Church on earth should be one; and recognizing the duty of doing all we consistently can to promote Christian charity and fellowship, we deem it right to say in a few words why we cannot comply with your invitation, or participate in the deliberations of the approaching Council.

It is not because we reject any article of the Catholic faith. We are not heretics; we receive all the doctrines contained in the ancient Symbol known as the Apostles' Creed; we regard as consistent with Scripture the doctrinal decisions of the first six Ecumenical Councils; and because of that consistency we receive those decisions as expressing our own faith. We believe the doctrines of the Trinity and the Person of Christ, as those doctrines are set forth by the Council of Nice, A. D. 325; by that of Chalcedon, A. D. 451; and by that of Constantinople, A. D. 680.

With the whole Catholic Church, therefore, we believe that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and that these three are one God, the same in substance, and equal in power and glory.

We believe that the Eternal Son of God became man by taking to himself a true body and a reasonable soul; and so was, and continues to be, both God and man, in two distinct natures, and one person forever. We believe that our Lord and Saviour Jesus Christ is the Prophet of God, whose teachings we are bound to receive, and in whose promises we confide. He is the High Priest of our profession, whose infinitely meritorious satisfaction to divine justice, and whose ever-prevalent intercession is the only ground of our justification and acceptance before God. He is our King, to whom our allegiance is due, not only as his creatures, but as the purchase of his blood. To his authority we submit; in his care we trust; and to his service we, and all creatures in heaven and earth, should be devoted.

We believe, moreover, all those doctrines concerning sin, grace, and predestination, known in history as Augustinian. Those doctrines were sanctioned by the Council of Carthage, A. D. 416; by a more general Council in the same place, A. D. 418; by Zosimus, Bishop of Rome, A. B. 418; and by the third Ecumenical Council at Ephesus, A. D. 481. It is impossible, therefore, that we should be pronounced heretical without including the whole ancient church in the same condemnation. We not only "glory in the name of Christians, but profess the true faith of Christ, and follow the communion of the Catholic Church." Still further, to quote your own words, "Truth must continue ever stable, and not subject to any change."

Neither are we schismatics. We believe in true "Catholic unity."

We cordially recognize as members of Christ's visible church on earth all who profess the true religion, together with their children. We are not only willing, but earnestly desire, to maintain Christian communion with them, provided they do not prescribe, as a condition of such communion, that we should profess what the word of God condemns, or do what that word forbids. If any church prescribes unscriptural conditions of fellowship, the error and the fault are with such church, and not with us.

But, although neither heretics nor schismatics, we cannot accept your invitation, because we still hold the principles which prompted our "ancestors," in the name of primitive Christianity, and in defence of that "true faith," bravely to protest against the errors and abuses which had been foisted upon the Church—principles for which our fathers were, by the Council of Trent, representing the Church over which you preside, excommunicated and pronounced accursed. The most important of these principles are the following:

First. That the word of God, as contained in the Scriptures of the Old and New Testament, is the only infallible rule of faith and practice. The Council of Trent, however, demands that we receive *pari pietatis affectu*, the teachings of tradition as supplementing and interpreting the written word of God. This we cannot do without incurring the condemnation which our Lord pronounced on the Pharisees when he said, "Ye make void the word of God by your traditions."

Second. The right of private judgment. When we open the Scriptures, we find them addressed to the people. They speak to us; they command us to search their sacred pages, they require us to believe what they teach, and to do what they enjoin; they hold us personally responsible for our faith and conduct. The promise of the inward teaching of the Spirit to guide men into the knowledge of the truth, is made to the people of God, not to the clergy exclusively; much less to any special order of the clergy alone. The Apostle John says to believers, "Ye have an unction from the Holy One, and know all things; and the anointing which ye have received of him, abideth with you, and ye have not need that any man teach you." 1 John 2: 20, 27. The Apostle Paul commands us (the people) to pronounce accursed an apostle, or an angel from heaven, who teaches anything contrary to the divinely authenticated word of God. Gal. 1: 8. He makes the people the judges of truth and error, as accountable to God only; he places the rule of judgment in their hands, and holds them responsible for their decisions. Private judgment, therefore, is not only a right, but a duty, from which no man can exonerate himself, or be exonerated by others.

Third. We believe in the universal priesthood of believers; that is, that all men have, through Christ, access by one Spirit unto the Father. Eph. 2: 18. They need no human priest to secure their access to God. Every man for himself may come with boldness to the throne of grace, to obtain mercy and find grace to help in time of need. Heb. 4: 16. "Having, therefore, boldness to enter into the holiest by the blood of Jesus, by a new and living way, * * * and having an High Priest over the house of God, we may all draw near with a true heart in full assurance of faith, having our hearts sprinkled from

an evil conscience, and our bodies washed with pure water." Heb. 10: 19, 22. To admit, therefore, the priesthood of the clergy, whose intervention is necessary to secure for the people the remission of sins and other benefits of redeeming grace, we regard as involving either the rejection of the priesthood of Christ, or a denial of its sufficiency.

Fourth. We deny the perpetuity of the apostleship. As no man can be a prophet without the spirit of prophecy, so no man can be an apostle without the gifts of an apostle. Those gifts, as we learn from Scripture, are plenary knowledge of the gospel, derived by immediate revelation from Christ (Gal. 1: 12); and personal infallibility in teaching and ruling. What are the seals of the apostleship, we learn from what St. Paul says to the Corinthians, "Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds." 2 Cor. 12: 12. Modern prelates, although they claim apostolic authority, do not pretend to possess the gifts on which that authority was founded, nor do they venture to exhibit the "signs" by which the commission of the messengers of Christ was authenticated. We cannot, therefore, recognize them, either individually or collectively, as the infallible teachers and rulers of the Church.

Much less can we acknowledge the Bishop of Rome to be Christ's vicar upon earth, possessing "supreme rule." We acknowledge our adorable Lord and Saviour Jesus Christ to be the only head of the church, which is his body. We believe that although now enthroned at the right hand of the Majesty on high, he is still present with his people on earth, whom he governs by his word, providence and spirit. We cannot, therefore, put any creature in his place, or render to a man the obedience which is due to Christ alone.

As the Church of Rome excommunicates all those who profess the principles above enumerated—as we regard these principles to be of vital importance, and intend to assert them more earnestly than ever, as God appears to have given his seal and sanction to these principles, by making the countries where they are held the leaders in civilization—the most eminent for liberty, order, intelligence, and all forms of private and social prosperity—it is evident that the barrier between us and you is, at present, insurmountable.

Although this letter is not intended to be either obnoxious or controversial, it is known to all the world that there are doctrines and usages of the church over which you preside, which Protestants believe to be not only unscriptural, but contrary to the faith and practice of the early church. Some of those doctrines and usages are the following, viz.: The doctrine of transubstantiation and the sacrifice of the mass; the adoration of the host; the power of judicial absolution (which places the salvation of the people in the hands of the priests); the doctrine of the grace of orders—that is, that supernatural power and influence are conferred in ordination by the imposition of hands; the doctrine of purgatory; the worship of the virgin Mary; the invocation of saints; the worship of images; the doctrine of reserve and of implicit faith, and the consequent withholding the Scriptures from the people, &c.

So long as the profession of such doctrines and submission to such

usages are required, it is obvious that there is an impassable gulf between us and the church by which such demands are made.

While loyalty to Christ, obedience to the Holy Scriptures, consistent respect for the early councils of the church, and the firm belief that pure "religion is the foundation of all human society," compel us to withdraw from fellowship with the Church of Rome, we nevertheless, desire to live in charity with all men. We love all who love our Lord Jesus Christ in sincerity. We cordially recognize as Christian brethren, all who worship, trust, and serve him as their God and Saviour, according to the inspired word. And we hope to be united in heaven with all who unite with us on earth in saying, "Unto him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God; to him be glory and dominion forever and ever." Amen." Rev. 1:6.

Signed in behalf of the two General Assemblies of the Presbyterian Church in the United States of America.

M. W. JACOBUS,

P. H. FOWLER,

Moderators.

MAN—CHRISTIAN AND INFIDEL THEORIES.

THERE is perhaps no part of the Bible which the infidels of the present day regard with more contempt than the history of man's creation and subsequent apostacy from holiness, as it is recorded in the first three chapters of Genesis. They hold it in about the same estimation that they do a legend of the Catholic saints, a fable of the Talmud, a story in the Koran, or the myth of a pagan divinity. The contempt which infidels thus entertain toward the Biblical narrative of creation and primitive state of man would come with a better grace from them if they held a theory which is more plausible, and apparently less encumbered with difficulties than the account which Moses has furnished of the early period in the history of our world. But so far is this from being the case, they have a generally accepted theory on the origin and early history of our race which is so strange and so intrinsically improbable, that a Christian cannot but wonder at their credulity, and smile at the simplicity of their faith. To contrast this theory with that held on the same subject by those who believe in the truth of the Bible, is the object of the present article.

The infidel theory of the creation of our race may be thus briefly stated: Man, according to this view of the subject, did not come into existence by the fiat of the infinite and eternal Being, but was gradually developed from the lower order of animals, and differs from them only in the fact that he is further on in the line of progression. His progenitor was an animated monad, or globule endowed with life by a stroke of electricity in the ancient seas, millions of years in the depth of the past. His immediate ancestor was an ape, or a gorilla, with whom he parted company in the process of his development about an hundred thousand years ago. At the time he assumed the incipient form of humanity, he was but little advanced beyond his humble kinsmen whom he had left behind in the scale of being. Indeed, in some re-

spects he seems to have been decidedly below them. For, clothed with a thick coat of natural fur like a bear, he hunted for his prey among the wild beasts of the forests, and when he had seized drew it into his den, a neighboring cave, and devoured it raw like a wolf or a panther. In the course of ages upon ages, the feeble dawn of reason in his mental structure led him to the adoption of stone instruments, and then, as time rolled on, he acquired the use of copper, and at length advanced so far as to employ iron in the construction of his weapons, and hence these several stages of his development are noted as the ages of Stone, Bronze and Iron. After passing myriads of years in that brutal, savage condition, he suddenly shot up from the lower depths of barbarism, and flowered out a civilized being, and founded mighty empires on the valley of the Nile, the plain of Shinar, and along the great rivers of Hindostan and China. Since that era his course has been known as the Historical period, and which has now been running on some ten or twelve thousand years.

Such is the infidel theory of the origin and early history of our race. Contrasted with the Christian's view on the same subject as contained in the first three chapters of Genesis, which implies in its belief the greatest amount of credulity? Which is the most consonant to reason, which is the most intrinsically probable, and which can bring the weightiest and most conclusive arguments in its support? Infidels, of course, will decide the question in their favor, and will bring forth their strong reasons from geology and natural history in the advocacy of their doctrine. But although they may be able to reckon no inconsiderable number of men of science who side with them, yet it will take a great deal more than what is contained in Darwin's *Origin of the Species*, Lyell's *Antiquity of Man*, and Huxley's *Lectures*, to bring over to their belief the great mass of the intelligent portion of mankind. They will prefer, we have no doubt, as long as they are governed by the dictates of common sense, to accept, what Moses tells them of the creation, the Garden of Eden, the tree of good and evil, and the serpent who beguiled Eve, incumbered as the record is with "some things hard to be understood," rather than adopt the gloomy, repulsive creed that the world is without a Creator and superintending Providence, the human race are the descendants of oysters and apes, the human mind is nothing but the product of organized matter, and is destined to live only in the present brief scenes of existence.—*Buffalo Advocate*.

MINISTERIAL ENJOYMENT.

IN a recent ministers' meeting the subject of "Ministerial Enjoyment" was proposed for discussion. The discussion fell through, but the suggestion waked into new life a multitude of old yearnings, and queries, and discontentments. Wherein does that supremely desirable good consist, and how can a poor, burdened, and unhappy minister come at it, and win it, and invest himself therewith? Large congregations, sufficient salary, popularity, work enough to do, with health

in your family, and artistic quartette singing in your church thrown in, do not furnish it. What then?

Yesterday I discovered the secret of it. Reading in the Good Book I came to the fourth verse of the third epistle of St. John, and there it looked me in the face: "I have no greater joy than to hear that my children are walking in the truth!" Yes, yes! A minister wants a great many good things for his comfort in the world, but, after all, the secret of all ministerial enjoyment is in feeling well assured that the people whom he has in charge are growing in grace, and abounding in fruit.

The ups and downs of the Apostle Paul, strong and self-reliant as he was, were according to the rising or falling of the Christian life among the churches of his care. As that life ebbed and flowed, he died and revived again. And so the great and grievous burden of every true minister of Christ, is the inactivity and unfruitfulness and waywardness of his church. It is a part of this burden, that he seems to be accomplishing next to nothing. And certainly without the active and earnest support of a faithful church, he is not likely to accomplish very much. No sea-captain, however competent, comes home with his vessel after a year unprofitable voyaging, without a feeling of chagrin and mortification. One must needs be able to show something for his work, or he is ashamed and depressed.

Moreover, as the actual winning of souls to Christ and edification of the church, is the minister's especial business, so nothing but some fair measure of success in the prosecution of this business can satisfy him. He cannot be quieted with external and superficial prosperities. Now it is a stern and undeniable fact that the sluggishness, carelessness, worldliness and lukewarmness, to say nothing of worse things, of professing Christians, constitute one of the ugliest obstacles in the way of him who tries to persuade people to become Christians. Therefore, not only for his own work's sake, but for the sake of the cause of Christ which he supremely loves, the minister grieves over such a state of things in his church as stands right in the way of the accomplishment of his purposes, and keeps him forever sowing in stony places, with little prospect of ever coming home with many sheaves.

Let it not be forgotten that the faithful Christian pastor comes to feel an exceedingly tender proprietorship in his people, individually. How could it be otherwise, since his life-work is confined almost exclusively to ministering unto them in holy things? This great flock or family of his, is very dear to him, and he is evermore bearing the members of it as a heavy burden on his heart. He sees their faces and recalls their names, and meditates on their spiritual conditions and prospects; wondering, fearing, hoping, yearning, praying, rejoicing over them. And his joy would be full, his heart would be merry, and all his other troubles would vanish (so it seems), if he could only feel sure that he was leading them all along in the good way of a simple Christian discipleship.

Whatever may be his circumstances, however his people may multiply the tokens of their esteem and affection—haping kindnesses upon him, anticipating his worldly wants, and surrounding him with what-

sover may contribute to his personal pleasure and domestic comfort—the true minister must still be an unhappy and wofully burdened man, so long as he lacks the joy of knowing that the people of his charge, his children in the Lord, are being enriched and increased and built up through his ministrations. And long may it be before our pastors will allow themselves to be satisfied with any other and lower kinds of ministerial enjoyment. Let the ministers think on this thing, and sturdily refuse to be comforted for the loss of their true and peculiar joy by any external prosperities, any local and temporary popularity, any personal comforts or ease. Let the churches think on this things, and forsaking those vain artifices and contrivances and latter-day vanities by which they are built up in outward splendor only, while their inward life sadly languishes, return to the apostolic simplicity of purpose and endeavor. Let them gather round their ministers to co-operate with them heartily in the simple work of persuading sinful men to become reconciled to God through Jesus Christ, knowing well that without such co-operation, the minister must labor under grievous depressions, at great disadvantage, and with small success. Then, what all our modern contrivances and artificial attractions, whether of sermon or of music, or of ritualistic ceremony, cannot do, the descending Spirit of God will do, crowding the sanctuaries and filling all our towns and cities with joy.—*Cong. and Rec.*

TAKE HEED.

SEVERAL sad falls of Christian professors have lately happened, that make the warning of God sound like an alarm-bell. "Take heed!" Beware of covetousness. A leading member of the late Young Men's Christian Convention was arrested, just after his return to New York, for embezzlement. A prominent member of the New York Central Conference forged a brother minister's name to drafts, and collected \$5,000 from a bank in New York city, even changing the cut of his beard to conform to his brother's, and having the daring to apply to Dr. Carleton to certify to the bank that he was this brother, which was done. Several others have lately made like shipwreck of faith and character, and like dangers stand thick through all the ground.

The great moral these sad lessons teach, is, "Let him that thinketh he standeth, take heed lest he fall." There was no ground why these chiefs in the church should become castaways, except such as is common to all men. They lived in a world full of opportunities for sin, full of temptations to sin; they felt the desire for money, and perhaps placed themselves in situations where they felt its need. They grew covetous, coveting even liberality. They wished to give freely, and needed means for such generosity. They hoped the appropriation would be temporary, and dreamed that in some way it would be repaid. They even confided in this hope, in some cases to such a degree that they left vouchers for their drafts in the possession of the parties whose money they used. The steps of this downfall were thus made almost imperceptible. So are they of every downfall. Take heed to thy bosom sin; to that

longing eye; to that brooding, pining, hankering after wealth. Had not Absalom pined constantly, he had not committed incest and murder. The longing to be rich is the beginning of robbery. It undermines the soul, and lets it down gradually to the pit of destruction, into which it suddenly, irrecoverably plunges. Take heed. Keep your indulgences within bounds. Keep your desires within bounds also. If riches increase, set not your heart upon them. Take joyfully, poverty. Grow rich toward God. Count over your real wealth; your health, your friends, your family, your faith. Rejoice in these abundant riches. Repeat "Cleon," occasionally; Agar's petition, often; and the Lord's prayer, "Lead me not into temptation," constantly. Take heed. A step, and you fall, so far as this world goes, forever; perhaps so far as the next; for a soul thus cast down does not easily rise again. It is more apt to descend. Take heed. Trust not your faith, or your previous integrity, your years and height of reputation. Beware of the first step. Oppose the slightest appearance and suggestion of evil. You are in jeopardy every hour. Beware of covetousness.

The church is wounded in your fall. True, your failures are not hers, but your own; but she cannot escape their influence. True, the defaulters, forgers, robbers, and worse criminals, are a thousand, yes, ten thousand to one of the world to those of the church. Yet that one does more harm than all the thousands that have not professed Christ. How this ministerial fall crucifies him afresh! How this embezzlement of a leading member of the church thrusts the spear into his side! Pray and watch, that you may be kept from thus dishonoring the church, and imperilling your own soul. Take heed!—*Zion's Herald*:

EXPOSITORY PREACHING.

EXPOSITORY preaching is not the preaching of textual sermons. It is both more and less than this—more, in that it goes over much more ground; less, in that it penetrates the ground less deeply. It is the aim of expository preaching by reading, explaining and illustrating the Scriptures, to convey to one's hearers a knowledge of their meaning, and thus to enforce their teachings. It does through the ear what a good, plain, practical commentary does through the eye; it holds a place among the ways and means of religious instructions which can hardly be over-estimated. That was expository preaching, probably, when Ezra and his associates, standing upon a pulpit of wood in the sight of all the people, "read the book in the law of God distinctly, and gave the sense, and caused them to understand the reading".

The expository preacher may select for his use detached portions of Scripture, such as a parable from the Gospels, an historical incident from the Old Testament, or a doctrinal passage from the Epistles; or he may take up an entire book, and go through it in course, using a portion of suitable length at each service. An advantage of the former system is its flexibility, allowing adaptation to circumstances and seasons; of the latter, that greater interest is likely to be felt by both preacher and hearer in a continuous exposition. The beginner, how-

ever, will find the historical and narrative portions of the Bible much more suitable to his purpose than those which are chiefly didactic.

The preparation required for successful expository preaching is already suggested. Obviously, its important part consists in hard, close study of the Bible. The preacher who would make others understand the word must first thoroughly understand it himself. He must therefore acquaint himself with the original, since it is well known that many a nice shading of thought lies covered and unseen in our English version. He must bring to his aid every fact which is explanatory or illustrative of the text. The greater his knowledge of the geography, the natural history, and manners and customs of ancient times, the better will be his exposition. He must strive to see what the writer saw whose words he uses, and from the same standpoint. And yet all this intellectual preparation will poorly suffice without a full spiritual comprehension, a strong conviction, of the truth to be used. The word must first take hold of him who would cause it take hold on others.

The advantages resulting from such an exercise as this are so many and various that they can only be alluded to here.

1. It provides a very pleasant variety in the services of the Sabbath, so far as the department of religious instruction is concerned.

2. The minister who is in the habit of expository preaching will have to rack his brain for only one set sermon "for next Sabbath," instead of two, as a great many, it is to be presumed, find themselves doing under the ordinary plan. Those who are overtaxed by this inexorable necessity will obtain a very considerable relief.

3. The expository preacher will also find himself getting in the way of systematic, close biblical study. It is to be feared that study in this direction is not unfrequently nor uncommonly neglected by those who ought to give the greatest attention to it; and if such will undertake the continued exposition of a particular book or portion of sacred history, they will find themselves spurred up to this important duty in a wonderful degree.

4. In time the expository preacher will find himself coming to this habit of biblical study for its own sake, that which was once a means to an end having now grown into an end itself; and his expository efforts will become a natural and unlabored product of this study.

5. He will find almost any portion of Scripture unexpectedly fruitful in thought, adapted to all phases of Christian experience, and to all forms of irreligion and unbelief; and that while the use of it in the way indicated can be made eminently practical, it admits of being used with excellent effect for purposes of doctrinal instruction.

6. In preparation for expository preaching many a solid nugget of that which is "more to be desired than gold" will be brought to light, ready to be worked up some day into a set sermon.

7. Expository preaching will awaken the interest of the people in the Bible as scarcely any other method can. Is not this divine book its own best witness? To demolish much of the unbelief which is arrayed against it, and to overcome the apathy with which men naturally regard it, we have only to hold it up in the light where its beauty and power can be seen. The Bible is capable of fighting its own battles if we will *only give it room to strike.*

It is safe to say any minister of the word, ordinarily circumstanced, who gives expository preaching a fair trial, will reap all the advantages above named, and perhaps more. It will not be the first case of the kind, if he finds that his congregation perceptibly increases, and that their marked interest in the plan is exhibited in many ways; that children will be seen remaining with eagerness at a service which they once counted tedious and were glad to avoid; that strange faces will begin to appear in the pews belonging to individuals who have not been in the habit of attending religious services, out of distaste for the ordinary preaching, but who have discovered in this expository method "old truths set at new angles." In a word, expository preaching will prove good its claim to the recorded testimony which some most eminent and successful ministers have given in its favor—such as that of Dr. Howard Crosby, who says, "One of these discourses I consider worth a dozen of my set sermons." And that, also, of the late Dr. Francis Wayland, who commended it most warmly and effectually by his constant practice.—*Independent*.

THE CHURCH'S DUTY.

THE time has come when either the gospel enterprises in which the evangelical churches have embarked are going to seriously embarrass them, by their very successes, or the churches enlisted must rise to very different and advanced modes of prosecuting the work. These various enterprises were, doubtless, conceived and undertaken in Christian faith and a gospel spirit. Their authors desired success, and prayed sincerely, "Thy kingdom come;" yet they did not clearly forecast the nature of the success, nor rightly estimate the cost of the kingdom when it should come. They rather conceived of success as inexpensive, and of Christ's kingdom as self-supporting. They did not once think of having to contribute to sustain it when God should send it, nor of the desired success as entailing increased, not to say steadily increasing, expense. And when this is found to be the law of Christ's house, they stand aghast, and are ready to say, "Lord, stay thy kingdom! it is enough! it costs too much! We shall be impoverished by the very success we asked?"

This probably was never so expressed in words; yet it is plainly the *sentiment* that underlies the conduct of many in this matter on whom these ends of the world have come. It is becoming apparent, that as the evangelization of the world progresses, and the time of the latter-day glory approaches, not only must the expenditure of men and means required for it steadily increase—each new investment yielding new returns, which must be secured and held at new expense—but the consecration of the church, in its persons and wealth to the King and Head of the church, must be increasingly tested. "Excelsior" is the watchword. There is no help for this; nor ought it to be wished otherwise. It is the manner of the kingdom; it is the aim of the discipline of this world. When this consecration becomes what it should be, and a perfect faith shows itself by world-wide works, and

an all-pervading charity becomes the bond of Christian perfectness, then shall it come to pass that a nation shall be born in a day, and the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. In that day there shall be upon the very bells of the horses "Holiness unto the Lord;" and the pots in the Lord's house shall be like the bowls before the altar. Truth shall spring out of the earth, and righteousness shall look down from heaven, and God, even our God, shall bless us.

Yet the sanctification of the church advances to this full measure but slowly. The true value of health, wealth and influence, as facilities for doing the work of the Lord, and meeting the various moral as well as physical needs of suffering, degraded, perishing men, is admitted, or at least not denied in theory, but is very, very far from being reduced to general practice. If you will accept such odd change as men may have in their hand and find it perfectly convenient to give and then be content, they will listen, and to that extent respond to your appeals for the furtherance of any good work. But if you come again, and *again*, and declare that success begets expense, and success secures expense; and that, by the grace of God, these supplement each other in one continuous round, until the whole earth shall be the Lord's and all its resources will have been consecrated to his service, you utter a philosophy, whose truth they may not *deny*, but whose force they fail to comprehend; and, like the Jews in the Temple, confounded by the works of Jesus, they will go out one by one, beginning at the least sanctified, until Jesus is left alone, save a little band of devoted spirits who have the holy hardihood to incur singularity by an advanced understanding of the Master, and to accept his full service with all its consequences.

A few such discerning ones there are who can enter into the plans of Jesus, and work with something of his alacrity and self-sacrificing devotion—knowing the time, that now it is high time to awake out of sleep. These are the wise virgins whose timely investments have prepared them for the coming of the Bridegroom. These, and such as these, are the hope of the work and the hope of the world. It is this spirit which must become the "*esprit du corps*" of the entire church. It is the leaven which, though now hid in but two measures of meal, must leaven the whole lump; that the whole church, with her children and wealth, may become a free-will offering unto the Lord, and the necessities of a perishing world be supplied. The church must heartily accept the honor of co-working with God, and come up right cheerily to the help of the Lord against the mighty. Her members must learn, and that in season, that the great end of life is not to get, and keep, and enjoy the things of the world, but to glorify God—actively in our own persons first, and then in the persons of others; that we may not only enjoy them ourselves forever, but others with us whom we have been the means of bringing to God's kingdom and glory. We must take the cause of God and the welfare of men upon our hearts, and make them our interests and our personal enterprises. We must have faith enough in God not only to invest in his cause with confidence but with no less wise liberality than we do in other safe and

paying enterprises. We can be "penny wise and pound foolish" here as well as in the affairs of the world. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." It is often true economy to expend largely in order to render former expenditures profitable, or to secure their fruits. To deal niggardly at such times is to gain a loss, and show a lack of business competency. Hence the proverb, "Nothing ventured nothing gained." And shall we not bring true economy, generous expenditure, wise prudence, in a word, Christian common sense, discretion, enterprise and business competency to the Lord's work as well as to well-ordered worldly schemes? It stands in need of all these at our hands; and the sooner, and in greater measure we bring them to it, the sooner, and in greater measure, will we grow up in the stature of perfect men in Christ Jesus.

Shall it be? Shall the children of this world always be wiser in their generation than the children of light? or will the church of God arise to her true dignity, and awake to her true mission as the bearer of gospel light to the world? Indeed, there is no alternative in this advanced stage of the world's progress. We are like Israel flying from Egypt, and arrived at the sea. If it requires strong faith to go forward, it is certain ruin to stand still or go backward. As we have been slow to go to the heathen, the heathen are coming to us—not slowly, but in such multitudes, that unless we boldly invade this human sea, whose waves dash upon our shores with those of the Pacific on the west, and those of the Atlantic on the east, and command it with a gospel rod, its waters will rather overwhelm us as the Egyptians, than obey and serve us as they did Israel. Like them we must follow the pillar of fire wheresoever it may lead, and keep the pillar of cloud behind us. Then will these mighty, dangerous waves that surround us be subject and obedient to us. They are a wall on either side of us, and a fretted sea in front, full of power to do us harm. Only Christ's power can control them, and we will stay and subjugate them only for those who have Israel's faith and obedience to go forward at his command. The times of past ignorance and inaction God may have winked at, but now commandeth men everywhere to repent, and men everywhere ought to know it, that they may turn to God and live. But "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Let, then, the church take to her heart, without delay, the fact that, while in the world yet not of it, she has yet life-long and world-wide duties to a world that lieth in wickedness, yet for which Christ died, and whose universal homage and obedience he firmly claims. Let her educate her children to live, not unto themselves, but unto him who died for them and rose again. And let all the baptized members learn speedily to second, with their cheerful labors and generous, systematic contributions, the fervent prayer, "Thy kingdom come."—*Christian Intelligencer.*

HISTORY OF RELIGION IN SPAIN.*

THE ancient state of the church in Spain is little known, principally on account of the Romish darkness which has overspread it during the three last centuries. There is no doubt but the Christian religion was introduced there during the three first centuries, and that churches were erected in various parts of it, also that various heresies sprung up afterward, such as the Manichean, the Gnostic, the Nestorian, the Adoptionarian, &c. Arianism was the established creed for nearly two centuries.

Nor were there wanting in those ages some of the Spaniards who held principles afterward avowed by the Protestant Reformers. Such was Claudi, of Turin, who flourished in the 9th century, who decidedly condemned the worshipping of images; also Galundo Bendentio, who was superior in learning to many in the age in which he lived.

The Spanish church at the beginning of the 9th century acknowledged no other officers than bishops, presbyters and deacons. The discipline at that time was characterized by great strictness and rigor. The titles of pope, father and bishop were at first given promiscuously to all who were invested with the episcopal office. The bishops of Rome had their dignity founded on the city in which they had their residence, the number of clergy over whom they presided, &c. In the 6th century a council convened in Toledo, and declared that the rock on which the church was built was the confession of St. Peter, and that Christ possessed three substances, viz., his divine nature, and human soul and body. This council passed a decree that one uniform order should be adopted. This led to the adoption of the Gothic liturgy. The first council of Braga, held in the year 561, forbade the use of uninspired hymns. In the 11th century Spain was divided into three kingdoms, Castile, Arragon and Navarre. After this the Spanish church was led to adopt the rites of the Romish church by the marriage of Alfonso the 6th of Leon, to Constance of the royal house of France. The first mass celebrated after the Roman form was in the year 1071. The connexion between Spain and France induced many of the Albigenses to settle there. In 1194 there was an edict from the pope ordering them and all other heretics to quit his territories, under civil pains.

In 1412 a great number who held the opinion of the Waldenses were committed to the flames by the inquisitors of Valentina. The Inquisition at Castile was erected in 1233. The mode of procedure at first was simple, but it soon became an instrument of terror, cruelty and blood, a monstrous compound of injustice and barbarity, in which scenes were transacted most revolting to human nature under the hypocritical mask of religion. The first year of its erection two thousand persons were committed to the flames. In short, it possessed powers which enabled it effectually to arrest the progress of knowledge and to crush every attempt which might be made for the reformation of religion and the church. Torquemada and Cardinal Ximenes, of infamous memory, contributed much to its establishment and perpetuation, not only in Spain, but in Africa and South America.

*M'Crie's History of Spain.

Ferdinand and his grandson Charles regarded the Inquisition as an instrument of extortion, and made use of it also as an engine for suppressing those tumults into which their arbitrary measures had driven the nation. Some time after this, Charles, the king of Spain, was elevated to the imperial throne of Germany.

In 1517 Luther's writings had reached Spain. Shortly after this Leo X. issued two briefs for their suppression, but his doctrines were embraced by many of the Spanish reformers notwithstanding the vigilance of the Inquisition, who instructed the Spaniards both from pulpit and press.

But in 1557 the inquisitors were roused from their apparent security by information received of the spread of these doctrines, and employing the most infernal arts for their detection, they apprehended in Seville two hundred persons in one day. In the year following Charles retired into the convent of St. Just, and there died a bigoted Catholic. His son Philip was worse than himself, if possible. The papal throne was now filled by Paul IV., a furious persecutor and determined supporter of the Inquisition. Valdes, Inquisitor General, was distinguished also by his severity. These all three combining—the supreme pontiff, the monarch, and the inquisitor general—drove matters to the greatest extreme, and struck terror in the minds of the whole nation by unparalleled acts of cruelty. Constantine falls a victim to the noxious vapors of the inquisitorial prisons. Great numbers of noble characters of both sexes are either burnt or drag out their existence in these horrible cells. Among these was Maria de Bohorques, who nobly and courageously continued firm notwithstanding all the arts practiced to make her recant. In 1570 the Reformation was nearly altogether suppressed by the cruelty and continued persecution of the reformers, in consequence of which Spain continues to be overspread with ignorance, bigotry and superstition.*

*A statement derived from an abridgment of Lorrent's *History of the Inquisition in Spain*, third edition, has been published by the Edinburgh Spanish Evangelical Society, giving a summary of the victims of that bloody instrument of Romish intolerance from the beginning, in 1482, down to 1820. The whole number of victims, including those burnt at the stake, burnt in effigy, and sent to the galleys, is 335,467. Closing the record in 1746, since which date only 14 have been burned, and 268 sent to the galleys, we have a total, in 268 years of 36,154 burnt at the stake. Just about one-third of the whole work was done under Torquemada, in the first seventeen years of the history of the Institution, when 10,220 were burned, 6,840 were burned in effigy, and 97,371 were sent to the galleys. It took nearly sixty years to make up another third of the victims of the stake; while a full 100,000 more were hurried to the galleys in the short space of 23 years. After that the work flagged, even under the rule of the three Philips, and two centuries, during which the world was moving into the light of the Reformation, were required to equal the seventeen years of Torquemada. If any one wishes to know whether Spain escaped the influence that went abroad with the Reformation, he need only read the additional fact, that 260 persons were sacrificed in the last century of the Inquisition, against 111,371 persons in the first seventeen years of its existence; or the fact that in the forty years before the Reformation, 232,650 were destroyed, while in the sixty years immediately following, only 60,000 suffered. Humanity stands appalled at the record, and Christianity blushes at the atrocities committed in her name.

A SABBATH SCHOOL TEACHER'S DUTIES AND ENCOURAGEMENTS.

1. CONSTANT and strict punctuality.
2. Thorough acquaintance with the lesson.
3. Regular attendance on the teachers' meeting and the concert.
4. Go from the closet to the class.
5. In teaching be familiar, affectionate, practical, serious, earnest.
6. Converse personally with each scholar respecting his soul. Merely asking the questions on the lesson will produce but little good.
7. See that your instructions are enforced by your habitual life and conversation.
8. Study the character of your scholars—their tempers, habits, associations, &c., and adapt your instructions accordingly.
9. Visit the scholars at their homes, especially when they have been absent.
10. Often look over the names of the scholars, and think of the judgment.
11. Bear each scholar on your heart daily, in earnest prayer.
12. Make their salvation the great object of your instructions.
13. Regard your office as second in importance to none, except that of the pastor and parent.
14. Cultivate a spirit of ardent piety, self consecration, and constant dependence on God for success.

Momentous consequences may result from your performance or neglect of these duties.

Train up a child in the way he should go, and when he is old he will not depart from it. Prov. 22 : 6.

Whatsoever thy hand findeth to do, do it with all thy might. Eccl. 9:10. Let us not be weary in well doing, for in due season we shall reap, if we faint not. Gal. 6 : 9.

They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psalm 126 : 5, 6.

They that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever.—*Am. T. S.*

A WELL-MERITED REBUKE.

THE Washington, Pa. star correspondent of the *Christian Instructor*, in a notice of the late meeting of the American Board of Commissioners for Foreign Missions at Pittsburgh, Pa., says, " During one of the sessions a telegraphic dispatch was received from Mr. Geo. H. Stuart, in which he expressed his sorrow that he was not able to be present. The dispatch was read to the assembly by Dr. Boardman, who accompanied it with the remark that 'this was from the man who was not ashamed to sing the hock of Ages.' The Dr. almost seemed to think it a remarkable fact that a man could be found able to send a telegraphic dispatch to the meeting of the American Board of Com-

missioners of Foreign Missions, who was not ashamed to sing that ancient and beautiful hymn. May-be by the time the Board meets again as many as two men may be discovered, if not in this country at least in the world, who are bold enough to indulge in such singing, and who can send such dispatches to the meeting. It was a misfortune for the Dr., that, in his zeal in making such a statement, he sacrificed his politeness and that Christian courtesy which is not only the mark of the friendly believer, but of the cultured gentleman. And while it would have been an impertinence to make such a remark anywhere, it was particularly insolent in Pittsburgh. They who are 'ashamed to sing the Rock of Ages' form a large and respectable element in its society, and to them, more than any other class of people, does it owe its moral character and power. Besides, many of these same bashful Christians were entertaining the members of the Board."

MISSIONARY.

WASHINGTON MISSION—CIRCULAR.

DEAR BRETHREN—The Central Board of Missions is constrained to present before you the condition of the Mission in Washington. The Superintendent informs us that without a suitable building our work there cannot be prosecuted longer with any hope of success. We have learned from him that a building that would answer the end can be obtained for twenty-five hundred dollars (\$2,500). We authorized him to go through the church and endeavor to raise that amount, and we ask for him a kind reception and a liberal response to his call. In the following extract of a letter to our Secretary, we let him speak for himself:

"I have been much encouraged within a few weeks, and if our work goes on, as it bids fair to do, I will have a good report to send you soon. But I am climbing up hill all the time for want of a place that we may call our own, respectable and suitable for the Mission. The schools are doing exceedingly well—more than filled up. Every day the question is put by some little waif, 'Mr. Johnston, is your school *done* filled up?' I have to say, in reply, 'We have not room for one more;' and hundreds are unable to get into the schools, who want in."

Brethren, we ask, will you not at once raise the sum required for this object? What is done, should be done quickly. We need to know very soon whether we will be sustained in making the purchase. Let our Secretary be informed, with as little delay as possible, if it is your mind that we should go on. We wait for instructions in a material form from you.

We add, moreover, that our treasury is considerably overdrawn. This, two months after the day fixed by Synod for collecting for this fund, is a state of things far from encouraging. On a prompt response to these calls, the continuance of the Mission in Washington depends.

THOS. SPROULL, *Ch'n. Board.*

NORTH-WESTERN MISSION.

ELLIOTA, MINN., Oct. 13, 1869.

EDS. R. P. AND C.—An efficient aid to our Mission is the prosperous Sabbath school, organized in the church during the past year. We have the whole field, a good attendance, good teachers, and the hearty co-operation of all evangelical Christians. But what I started to write about was our library, the gift, *in toto*, of persons interested in the success of our Mission. It cost seventy-five dollars, but is worth far more to us. This is owing to the judicious selection of Mr. W. J. Gillespie, who collected most of the money and bought most of the books. What he sent us came to hand last winter, just before I took sick, and did much to supply the place of preaching. They comprised devotional works of the highest order, and were profitable reading for every class. The last packages were, at my request, of the class to please children. They have just been received, and answer that end. We have troubled the Secretary of the Board some in this matter, and (by way of retaliation, I suppose,) he sent us a neat pulpit Bible. I should have acknowledged these favors before this, but for circumstances for which I was not accountable. But the society has enjoyed the benefit and felt grateful, in the meantime, and we trust the donors have received the blessing. This is the acknowledgment, as I received it:

Old Bethel congregation,	\$20 00
First Miami “	5 00
Allegheny “	27 17
Brookland Miss. Station,	9 50
A Friend,	6 50
Mr. W. Wills,	9 83

As it is a matter of kind inquiry in the church, I will add that my health is much recruited, and I have reason to hope that I may preach with considerable regularity through the winter. And while I am acknowledging, I may as well say that during all my trials and lingering sickness I have received many substantial tokens of sympathy from congregations and individuals, which were so freely, so quietly and so bountifully given, that I am sure the happiness of the givers would not be enhanced in the slightest degree by a fuller acknowledgment here.

Yours, truly, JAS. S. BUCK.

ECCLESIASTICAL.

PITTSBURGH PRESBYTERY.

PITTSBURGH Presbytery met according to adjournment, at North Union Church, September 14th, 1869, 11 A. M. The constituent members were all present during the sessions of Presbytery, except Elder and N. R. Johnston. The congregations were generally represented by elders. Five students of Theology delivered discourses as trials for licensure:—D. C. Martin, a lecture from Isa. 12; D. M'Fall, a sermon from Mat. 11:3; Wm. M'Farland, a sermon from 2 Tim. 2:12; T. P. Rob.

a lecture from Isa. 61:1-4; T. C. Sproull, a lecture from Ps. 19:7-12. S. J. Crowe delivered a sermon, as a specimen of improvement, from Phil. 1:6. The discourses were all heartily sustained.

J. F. Quarles and J. F. Crozier, of the Senior class of Westminster College; and W. O. Sproull, a graduate of Washington and Jefferson College, were taken under the care of Presbytery as Theological students.

Professor Sproull, Rev. Milligan and Wm. Anderson, were appointed a commission of Presbytery to present such calls as may be received from other Presbyteries, upon licentiates who will be in the bounds of this Presbytery.

M'Clurkin was appointed to moderate in a call in the Oil City congregation, when requested. Slater was appointed to moderate in a call in the Allegheny congregation, when requested by the congregation through the session.

The congregation of Union, &c., was visited Presbyterially.

All the congregations under care of Presbytery were directed to take up a collection for Presbytery's Mission Fund, and the annual fast-day was recommended as the time for said collection.

William Wills, Treasurer, in account with Pittsburgh Presbytery.

1869.		DR.	
April 14,	For balance on hand,		\$117 19
" 15,	" Cash from Piney branch of Rehoboth Congregation,		7 25
" 15,	For cash from Slippery Rock,		11 56
May 1,	" coupon of \$1,000—U. S. 5-20 bond,		30 00
" 1,	" " " 500 " "		15 00
" 1,	" " " 50 " "		1 50
" 1,	" premium on above coupons,		15 63
" 10,	" from Sandy Branch,		2 75
" 28,	" " Mary M'Kinney of Union,		2 09
July 1,	" " Coupon of \$500—U. S. 5-20 bond,		15 00
" 1,	" from premium on ditto,		5 50
			<hr/> \$223 52

1869.		CR.	
April 15,	By cash paid order to Mr. W. J. Gillespie,		\$10 00
" 15,	By cash paid order to D. Gregg, Jr.		5 00
" 16,	" " " Rev. T. M. Elder,		5 00
" 16,	" " " T. Hannay,		10 00
" 17,	" " " D. Reid,		25 00
" 17,	" " " J. Wallace,		10 00
" 22,	" " " J. J. M'Clurkin,		37 50
May 7,	" " " J. W. Sproull,		4 50
" 19,	" " " J. A. Black		10 00
" 20,	" " " N. R. Johnston,		5 00
" 28,	" " " N. M. Johnston,		5 00

May 28.	By cash paid order to R. Reid,	\$5 00
" 28,	" " " J. Wallace,	5 00
" 28,	" " " A. J. M'Farland,	5 00
" 28,	" " " N. R. Johnston,	10 00
June 5,	" " " Mr. W. Magee for	
	Oil City,	50 00
July 16,	" " " J. M. Faris,	5 00
		<hr/>
		\$207 00
Balance on hand,		16 52

Pittsburgh, September 13th, 1869.

The following list of queries was reported by a committee appointed at the last meeting of Presbytery, and ordered to be published, with the view of adoption at next meeting.

The Committee to revise the Queries for Presbyterial Visitation report the following:

I. TO THE PASTOR.

1. Do you explain the Psalms, and lecture in course in the forenoon and preach sermons in the afternoons, in your ordinary Sabbath services?

2. Do you study the word with application to your own heart before you preach it to others?

3. Do you, in your preaching, observe and improve remarkable events of Providence?

4. Do you exhibit present truth, reprove prevailing sin, and warn against besetting temptations?

5. Do you present frequently the testimony of the Church against the Constitution of the United States; and guard the people against incorporating with the Government?

6. How often do you visit the families of the congregation, and catechise the societies?

7. Do you require each family to have the standards of the church?

8. Do you visit the sick, and converse and pray with them?

9. Is any part of your time employed in secular business?

10. Do you encourage attendance on the society by your counsel and example.

11. Are you careful to instruct the young?

12. Do you administer baptism always in the presence of the congregation?

13. How often is the Lord's supper dispensed each year?

14. Are there any of the youth of the congregation who neglect the ordinance of the Lord's supper?

15. Do the elders render suitable assistance in watching over the flock?

16. How many elders are there?

17. Is this number sufficient?

II. TO THE ELDERS:

1. *To the Session, to be answered by one of their number.*

1. Are the meetings of Session punctually attended?

2. In the admission of members, do you require every applicant to have read and to approve of the standards?

3. Do you inquire into their knowledge, blamelessness of life, and piety?

4. Do you require of them a promise to walk consistently with their profession, and to avoid all acts of fellowship with the state, and with other churches against which we bear testimony?

5. Do you require certificates in admitting members from other churches, and other congregations in our own church?

6. Do you always appoint members to attend the superior courts?

2. To the Elders, severally.

1. Do you endeavor to rule well your own house?

2. Do you visit the sick, and converse and pray with them?

3. Do you seek opportunities of conversing with the young, and pressing on them the duty of embracing Christ and professing his name?

4. Do you endeavor to preserve the peace of the church by your counsel and example?

5. Do you pray for wisdom to fit you for ruling the flock over which the Holy Ghost has made you an overseer?

III. TO THE DEACONS, OR TO THE ELDERS IN THE EXERCISE OF THE DIACONATE.

1. Are there poor requiring the care or support of the church?

2. Is provision made for the wants of such?

3. Are collections regularly taken up for the support of the various schemes of the church?

4. Do you set an example of liberality to the people, and use your influence to encourage them to give as God has prospered them?

IV. TO THE TREASURER.

1. How much is the salary promised the pastor?

2. Is it punctually paid?

3. Is the congregation clear of debt?

4. How is the money raised to meet congregational expenses?

5. Do the people generally pay in proportion to their ability?

We would recommend that in any case where the answer is not satisfactory, the commission propounding the queries would exhort the delinquent party to greater diligence, and require a promise to perform the neglected duties in future, and where such promise is not given, to report the case to Presbytery.

Respectfully submitted, THOS. SPROULL, *Chairman.*

Presbytery adjourned, to meet at Little Beaver second Tuesday of next April, at 10 A. M.

D. REID, *Clerk.*

EXTRACT OF THE MINUTES OF ILLINOIS PRESBYTERY.

PRESBYTERY met in Old Bethel Church, Wednesday, October 13, 1869. The following resolutions were adopted :

W. F. George offered the following preamble and resolution :

WHEREAS, Missionary effort is an important part of the work of the church, which cannot be neglected with impunity ; and whereas, there is evidently a wide field around us easily accessible ; therefore,

Resolved, That a committee be appointed to examine the field within our bounds, and report at the next meeting of Presbytery.

James Wallace offered the following resolutions :

Resolved, As the judgment of this Presbytery, that while there are great and animated efforts being made for the extension of the gospel and the conversion of sinners, there is also a manifest decline in the life and power of true religion, in our own and other churches, and also a growing and alarming prevalence of crime and wickedness in the land.

Resolved, That as the efforts made for the union of the church are characterized by a marked indifference to divine truth, we can neither join in them nor hope for permanent good results from them.

Resolved, That the present circumstances of our church demand very earnest and sustained efforts by all the officers and members of our church, for a revival of religion in our midst, and for earnest study and warmer attachment to the distinctive principles of our church.

Resolved, That the regeneration of this nation so as to bring this Government to acknowledge and submit to the Lord Jesus Christ, is the special present work of the Reformed Presbyterian Church. The earnest and vigorous prosecution of this great work, and the public and fearless advocacy of the rights of the Lord Jesus Christ, as the rightful king of this nation, will give permanence and power to the great distinctive principles of our church, and are calculated to honor the Lord Jesus Christ, increase the favor and respect of Christians of all denominations for our church, and promote a revival of religion among ourselves.

Discussed and adopted.

Mr. Gillespie preached a sermon from 1 Cor. 15 : 50, as a trial for ordination, and was examined on Pastoral Theology, both of which exercises were heartily sustained.

Rev. A. C. Todd preached the ordination sermon from 2 Tim. 1 : 6, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."

Doc. "It is the duty of the ministry to stir up the gift which is communicated to them by ordination."

I. What is this gift? 1. Official authority. 2. The gift of the Holy Ghost. a. As the teacher. b. As the presence of God in the church. c. As the reviver.

II. How is this gift to be stirred up? 1. By exercise. 2. By diligent effort. 3. By ministerial communion.

The edict having been read at the close of public services on two several Sabbaths, was read for the third and last time. The questions were propounded and answered satisfactorily, when W. J. Gillespie was solemnly ordained as a minister of the Gospel and installed Pastor of Old Bethel congregation, by prayer and laying of hands of the ministerial members of Presbytery. D. J. Shaw delivered the charge to

pastor, and W. W. M'Millan to the people. W. J. Gillespie signed the terms of communion in court, and took his seat as a constituent member.

The Presbytery approved the action of the Commission to Indianapolis, authorizing the trustees to sell the church property, pay the debts and expenses, and hold the balance subject to the order of Illinois Presbytery.

Presbytery meets next spring at Bloomington, Indiana, Wednesday preceding the next meeting of Synod, at 10 o'clock, A. M.

Adjourned with prayer and singing the 133d Psalm.

D. S. FARIS, *Clerk of Presbytery.*

OBITUARIES.

DIED, on Sabbath, the 26th of September, 1869, in the 72d year of his age, WILLIAM KERNOHAN, ruling elder in the congregation of North Jackson, O., father-in-law to Rev. Samuel Sterrett. He was a native of County Antrim, Ireland. Having emigrated to this country, he was ordained to the office of ruling elder by Rev. James Love, in the congregation of Londonderry, O. Having removed to the congregation of North Jackson, O., he aided in displaying the banner of the Covenant until his death.

About the latter part of last March his liver became seriously deranged from the effects of a bad cold—resulting in jaundice. Being of a very vigorous constitution, he held up long under this protracting disease, but gradually he gave way. On the third Sabbath before his death, he waited on the communion of the supper, and by a vigorous effort he assisted in distributing the elements. He seemed to enjoy this communion season very much, as the last, to all appearance, he would enjoy on earth. Soon after this time he began to decline more rapidly, and ended his race on Sabbath, entering, as he assuredly hoped, and as we firmly trust, into the rest remaining for the people of God. He leaves two children and an aged and sorely bereaved widow to mourn their loss. In his death the congregation and the cause of Christ in that place have lost a tried friend. COM.

RESOLUTIONS ON THE DEATH OF JOHN JAMES LONG.

NEW YORK, June 11, 1869.

At a meeting of the teachers of the Sabbath school of the Second Reformed Presbyterian congregation, the following resolutions were presented and adopted:

WHEREAS, It has pleased God in his infinite wisdom to remove from our midst, by death, on the 13th of May last, our brother and fellow laborer in the Sabbath school, JOHN JAMES LONG, who was endeared to us by his work and labor in connection with the Sabbath school, having been connected with it from its organization, first as a scholar, then a teacher, and for a long time Secretary of this meeting and

Librarian of the Sabbath-school, which position he occupied at the time of his death ;

Resolved, 1st. That while we mourn his loss and deeply sympathize with his bereaved wife, children and mother, we rejoice in the assured confidence that what is our loss is his unspeakable gain.

Resolved, 2d. That we are admonished by this and similar providences, of the brevity of human life, and are called to renewed zeal and activity in the service of Christ, our master ; and further, that we should hear God speaking to us in his own word, Rev. 22: 12, "And behold, I come quickly, and my reward is with me, to give to every man according as his work shall be." Matt. 24: 44, "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh."

Resolved, 3d. That a copy of these resolutions be presented to the wife and mother of the deceased.

JAMES ROBINSON, *Secretary*.

DIED, at the residence of her husband, near Pleasant Unity, Pa., September 2, 1869, MARY JANE BRINKER, wife of Solomon Brinker, and daughter of Alexander and Mary Nisbet, deceased. At an early age she showed her attachment to the principles of our covenanted testimony, by making a public profession of them and connecting herself with the New Alexandria, &c. congregation. After her marriage she removed to the bounds of the Greensburg branch, of which she remained an earnest and active member till her death. Her attachment to the church of her choice was exceedingly strong. Although living at a distance of more than five miles from the house of worship, and under circumstances in which it was difficult to attend, her place in the church was rarely vacant. The last Sabbath she was at the sanctuary was extremely wet and stormy, but this did not prevent her attendance. She loved the habitation of God's house and the place where his honor dwells. She leaves a husband and four children, and an aunt who lived with her and loved her as a mother, and upon whom the religious training of her children in a great measure devolves, to mourn their loss.

T. A. S.

BOOK NOTICES.

FROM R. Carter & Brothers, 530 Broadway, New York, and for sale by R. S. Davis & Co., 193 Liberty street, Pittsburgh, Pa.

BIBLE WONDERS. By the Rev. Richard Newton, D. D., author of "Safe Compass," "Bible Jewels," "Great Pilot," &c.

This excellent volume is intended to exhibit, in an attractive and instructive manner, a few of the many wonders of wisdom, love, power and goodness contained in the Bible, and thereby to awaken in the minds of readers such an interest as will cause them to search, with increasing earnestness, for other wonders.

LITTLE EFFIE'S HOME. By the author of "Donald Fraser," "Bertie Lee," &c.
"A Father of the fatherless is God, in his holy habitation."

LITTLE DROPS OF RAIN. By the author of "Nell's Mission."

Story books for children (much better than the common class), designed to illustrate and enforce important practical scriptural truths.

SHINING LIGHT. By the author of "Memorials of Captain Hedley Vicars." "The path of the just is as the shining light, that shines more and more unto the perfect day."

A plain and forcible illustration of the Christian life, from its first beginnings till its consummation.

TIBBY, THE CHARWOMAN, AND HER FRIENDS. By P. E. S.

A series of interesting tales, with a moral and religious influence. The design is to show that a person in a low sphere may be useful.

THE CROWN WITHOUT THE CONFLICT, OR MUSINGS ON THE DEATH OF CHILDREN.

We recommend this little book to Christian parents from whom God has taken beloved children. It contains comfort for such mourners.

BESSIE AT SCHOOL. By Joanna H. Matthews.

Those who have read the other books about Bessie, by the same authoress, need no commendation of ours.

From the Presbyterian Board of Publication, 821 Chestnut street, Philadelphia:

A COMMENTARY ON THE CONFESSION OF FAITH. By Rev. A. A. Hodge, D. D.

We have not had time to examine this book, but from the well established reputation of its author, for orthodoxy of sentiment and clearness of style, we do not hesitate to recommend it. It is well adapted to aid Sabbath school teachers in their work.

JENNY GEDDES; OR, PRESBYTERIANISM IN ITS GREAT CONFLICT WITH DESPOTISM. By Rev. W. W. Breed, D. D.

This is an interesting book. With Jenny Geddes, and what she did with her school in resisting the attempts to force a quasi-popish liturgy on the Scottish Church, all conversant with the history of the Second Reformation are familiar. For a brief view of the great conflict in Scotland, we consider this work almost invaluable.

THE PROPHET ELISHA. By John M. Lowrie, D. D.

A hasty glance at this book satisfies us that it will be a valuable addition to the Christian literature of the household and Sabbath school.

PRESBYTERIAN DOCTRINE BRIEFLY STATED. By A. A. Hodge, D. D.

This is a compact summary of the teachings of the Confession of Faith. We question the accuracy of the following expression, which we find on page 17: "Which soul and body—were generated into—the one eternal personality of the Son of God." The union of our nature to the divine person is, in the Standards, declared to be the act of the Son assuming it. "The Son of God became man by taking to himself a true body and a reasonable soul." Shorter Catechism. "Took upon him the form of a servant." Phil. 2:7. "Took part of the same." Heb 2:14.

RECEIPTS FOR SOUTHERN MISSION.

1869.			
Sept.	28,	Olathe, Kansas, per Rev. W. M'Millen,.....	\$ 14 50
		Kortright, N. Y., per A. L. Gilchrist,	22 71
	29,	3d cong. Philadelphia, per Matthew Glenn,.....	16 19
Octo'ber	4,	Sterling cong., per John Hunter.....	15 00
	7,	York, N. Y., per Rev. S. Bowden,	60 42
	7,	Donation of Mr. W. M'Cracken. of York, N. Y., since deceased, per Rev. S. Bowden,.....	100 00
	8,	3d cong, New York, per Alex. M'Neill,.....	200 00
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	14,	Sandy branch of Salem,.....	\$12 50
	14,	Warsaw branch of Salem,.....	5 00
	14,	Bear Run branch of Salem,	4 00
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	18,	Society at Jas. Best's, of Allegheny cong,.....	40 00

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1,635 Locust street, Philadelphia.

THE
Reformed Presbyterian
Magazine
Covenant.

DECEMBER, 1869.

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THOMAS SPROULL,
 JOHN W. SPROULL,

EDITORS AND PROPRIETORS.

"Were unto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 2: 16.

We should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

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RECEIPTS FOR DOMESTIC MISSIONS.

1869.		
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Allegheny, Nov. 15, 1869.

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WILLIAM BROWN, *Treas.*

1636 Locust Street.

COLLECTIONS.—Foreign Mission, 1st Sabbath of December; Domestic Mission, 1st Sabbath of February.

 The Lecture delivered at the opening of the Seminary has been published entire in this number, so as to have it all in one volume. On account of the space occupied by it, we have been obliged to defer until the January number the publication of some articles on hand, among others, one on "Hymns in the Psalms," by our esteemed correspondent, Rev. John Brown; and another, entitled "A Suggestion," by "Pastor."

 In reply to several correspondents who have inquired respecting the postage on the Magazine, we would state, the legal rate is three cents a quarter. No Post Master has the right to charge more. If an attempt to do so is made, REFUSE TO PAY, and complain to the Department at Washington.

 The 1st Thursday in January is the day appointed by the Central Board of Domestic Missions, to be observed as the annual Fast day. The causes will be published in the January number.

Reformed Presbyterian and Covenanters.

VOL. VII.

DECEMBER, 1869.

No. 12.

CANDIDATES FOR THE MINISTRY—THEIR PROPER CHARACTER AND AIM.*

THE session now commencing is the fourteenth since the resuscitation of the Seminary. The number of students that have been, at different times, in attendance, is fifty-nine.† Of these, two died before their Theological course was completed; three left the church while students; one after he was licensed, and two after they were ordained and settled in pastoral charges. There are now ten licentiates, and nine students of the second and third years. All the rest, thirty-two in number, are laboring in the church, either as pastors or itinerating ministers.

Twice during the period referred to, has the Seminary been left with myself as the alone professor. In the first instance, this took place by resignation, for causes painful and humbling; in the second instance, by death, a dispensation sad indeed to the church, because of the loss which she sustained, but relieved by the consideration that a faithful servant, having finished his work, was taken by his Master to his reward.

This brief resume of the recent history of our Seminary, will not be without interest to us all, when at the beginning of another session we are assembled to prosecute our work. To me, it is a pleasing reflection, as well as matter of thanksgiving, that with so large a portion of those who are in active service in the church—more than one-half, including those who were in the Seminary under its former organization—I have been associated as their theological instructor. To you, this retrospect will offer encouragement to prosecute your studies with diligence, in order that you may be prepared in due time to become colaborers with those who are already in the public service of Christ. The whole

* Introductory Lecture by Prof. Sproull, delivered at the opening of the session of the Reformed Presbyterian Theological Seminary, Nov. 2d, 1869.

† The largest number of students in attendance at any session was sixteen. This was the case during the winters of 1859-60, 60-61, 66-67 and 68-69. The smallest number was eight. This was the case during the winters of 63-64 and 64-65.

church, too, has a deep concern in these things. To her members who have supported the Seminary by their contributions, and who have often invoked the divine blessing on it, as the means of supplying the church with laborers, it is gratifying to know that God has accepted their offerings and answered their prayers. Vacant congregations have been supplied with pastors, and new fields of missionary labor have been opened up.

The circumstances in which we resume our work are auspicious and encouraging. There is but little diminution of the number of students, notwithstanding that a larger class than usual graduated at the close of the last session. Young men of literary acquirements, resisting temptations to turn aside to other more lucrative professions, have come forward to fill the places of those who have been sent forth to preach the gospel. Looking for a better than an earthly reward, they have declared their readiness to "endure hardness as good soldiers of Jesus Christ." We, to whom the church has assigned the duty of directing your studies, are spared, and, in the enjoyment of health, allowed to resume our labors. Let us be thankful to God for these tokens of his goodness to us.

In what I have further to say, I will set before you the characteristics that Theological students should possess, in order that, aiming at the proper standard, you may be so fitted for your future work that the church will realize in you her expectations and hopes.

Students of the Reformed Presbyterian Church, you should be *Christians, Covenanters, Scholars, Workers and Gentlemen.*

I. BE CHRISTIANS. A Christian is one that follows Christ. What is included in this, Christ himself defines: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9: 24. Devotedness to the service of Christ is essential to a true Christian. To no one does the honorable appellation belong but to those who have embraced Christ by faith. Those only are Christ's followers whom he hath called out of darkness into his marvellous light. It is in this proper sense that I use the term, when I say to you, *Be Christians.*

Without this requisite, you can have no evidence that you are called to the public service of Christ. This is one of the ways in which he indicates those whom he appoints as his ambassadors. The personal call must precede the official call. No one can be moved by compassion for perishing souls to labor for their salvation, until he has first, by conviction of sin, been brought to see and feel the wretchedness of his own natural state. No one can from the heart commend Christ and his salvation to others, who has not seen and embraced him as infinitely precious to himself. This knowledge is communicated only to those the eyes of whose understanding are enlightened. Without this knowledge there can be no comfortable sense of a divine call to the ministry. How hard the task, and how sad the condition of those to whom the words addressed to Jeremiah apply: "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied!" Any drudgery, however severe and degrading, must be *easy compared* with the official service of Christ, to those, who being

in an unconverted state, are without the consciousness that they are called to it.

A minister, moreover, who is unconverted, can find no comfort in his work. He may, it is true, feel the exhilaration arising from popular applause, and be gratified by the incense offered to his vanity by admiring hearers. But when these sources of satisfaction fail, and fail they will, whither shall he look for comfort? Unsustained by any assurance that he serves a Master who looks approvingly on him in his trials and labors, his hands hang down, and his knees become feeble, and he either abandons the work or toils on in it as a mercenary.

To such changes the true servant of God is not exposed. He knows that he whom he serves is all-sufficient. Christ sends none a warfare at their own charges. "Lo, I am with you alway, even unto the end of the world," is his own precious promise, on which faith can rest with unwavering confidence. Above the noise of an opposing world in its rage and madness against the truth, the faithful ambassador of Christ can hear his Master's cheering voice, "Fear none of those things which thou shalt suffer, be thou faithful unto death, and I will give thee a crown of life."

It is indeed true, that a minister has often causes of discouragement arising from the apparent want of success. He may have reason to exclaim with the prophet, "Who hath believed our report, and to whom hath the arm of the Lord been revealed?" "I have labored in vain, I have spent my strength for nought and in vain." But he can comfort himself in the words of the same prophet: "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." And there are times when he can feel the elevation of soul experienced and expressed by Paul: "Now thanks be unto God who always causes to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are the savor of death unto death, and to the other the savor of life unto life."

I add, that an unconverted minister can see nothing in the future to comfort and cheer him in his work. The considerations by which he is induced to accept the office belong to this life. To him the word of God casts not a ray of light on the dark cloud that hangs over the sunset of his life. When he opens the sacred volume to expound it to his fellow-sinners, he reads in its pages his own condemnation. The threatenings speak terror to his conscience. "The sinners in Zion are afraid, fearfulness hath surprised the hypocrites. Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings?" The promises only aggravate his misery, setting before him a state of enjoyment in the world to come, foreign to his taste and opposed to his desire. Having his portion in this life, his guilty soul revolts from the prospect of death with unutterable horror.

But to the one called of God into his service, the Scriptures abound with strong consolation. In their threatenings he sees the dangers from which he is delivered, and is led to admire the riches of that grace that has brought salvation to him.

Through the promises the God of hope fills him with all joy and peace in believing. When he unfolds to his fellow-sinners the wondrous grace of the everlasting covenant, he realizes in his own soul on what a sure foundation his hopes for the eternal enjoyment of God rest. When he beseeches sinners in Christ stead to be reconciled to God, he does it from a sense of the unutterable blessedness of being at peace with God through the Lord Jesus Christ. To him death has no terrors; he knows that his reward is in the realms of bliss, into which death will introduce him when his work is finished. "They that turn many to righteousness shall shine as the stars forever." When the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away. See then! oh see, my young friends, that you can appropriate to yourselves the words of the Apostle, in regard to his call to the service of Christ. "It pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen." You will then, when about to cease from your labor on earth, be able to say in the words of the same servant of Christ, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me in that day."

II. *BE COVENANTERS.* The Reformed Presbyterian Church has symbols of faith by which she is distinguished from the other members of the Presbyterian family. These are her distinctive principles, which all who enter into her communion pledge themselves to maintain. The sum of these is, that the Bible is the standard according to which nations are to form their institutions, that the Son of God as Mediator is king of nations, and that nations should be in allegiance to Christ as their supreme King.

With regard to these principles, the injunction "Be Covenanters," includes three things:

1. *Know and understand them.* It is presumed that all who profess the truth as maintained by the Reformed Presbyterian Church, have some knowledge of her position by which she is separated from other churches. It is pretty well known both within and outside of her communion, that she holds views with regard to civil government, that require her members to refrain from taking an active part in its administration as now constituted in this country. It is important that all in her communion, and especially, that those who are preparing to be public teachers, should know why the distinctive principles of the church demand such a course. They should be ready to give an answer to every man that asketh them a reason of the hope that is in them.

The three principles already enunciated all unite to require this course of those who maintain them. If the Bible is the standard of national duty in framing constitutions, then to incorporate with a nation that ignores the Bible in its fundamental law, is to consent to its rejection of the supreme standard. Again, if the Mediator is king of nations, the nation that does not acknowledge him as its King is in a state of rebellion against him, and all who are in allegiance, professed

or implied, to the nation, are implicated in the rebellion. And further, if nations should pledge their allegiance to Christ, then no one who holds that truth can consistently be in active fellowship with a nation that refuses to submit to him as King. These cardinal principles of our testimony with their proper application it is all important that candidates for the ministry in the Covenanting Church fully understand.

2. *Believe and love them.* A belief of scriptural truth must rest on Scripture testimony. And when the word of God sets its seal to a doctrine, the understanding enlightened by the Holy Spirit gives to it an implicit and ready assent. That the distinctive principles of our testimony are the teachings of the Bible, is susceptible of the clearest demonstration. It prescribes how civil rulers are to be chosen, and what are their qualifications. Deut. 1:13, "Take you wise men, and understanding, and I will make them rulers over you." This belongs to the constitution of a nation. Of Israel after the secession of the ten tribes, God says, "They have set up kings but not by me, they have made princes, and I knew it not." Hos. 8:4. They threw off the constitution that God had given them, and adopted one in disregard of his authority, and therefore he disowned them. They set up kings contrary to his will, and he refused to acknowledge them as his deputies.

The Bible also declares plainly that the Mediator is the ruler of nations. To him are given royal titles. "Governor among the nations," Ps. 22:28. "King of nations," Jer. 10:7. "Prince of the kings of the earth," Rev. 1:5. "The blessed and only Potentate, the King of kings and Lord of lords," 1 Tim. 6:15. From him rulers receive their authority, "By me kings reign, and princes decree justice," Prov. 8:15. It is declared to be the duty of nations to obey him, "Kiss the Son," Ps. 2:12. "The nation and kingdom that shall not serve him shall perish," Is. 60:12. Nations, it is foretold, shall acknowledge his authority. "All kings shall fall down before him, all nations shall serve him," Ps. 72:11. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ," Rev. 11:15.

By these and similar declarations the truth for which we as the witnessing church contend, is attested. On such testimony your faith can rest without wavering. And these principles, displaying as they do, the perfections of him whom you engage to serve, as well as tending to promote man's best interests, should be the object of your warmest admiration, and strongest attachment.

3. *Exemplify and practice on them.* Divine truth received into the heart exerts a moulding influence on the life. "You have obeyed from the heart," says the Apostle, "that form of doctrine which was delivered you," Rom. 6:17. The distinctive principles of the Reformed Presbyterian Church are not mere abstractions, they are practical realities. They enter into the constitution of character, and give direction and form to outward conduct. It is this property that gives them efficacy as a part of the testimony of Jesus Christ, and at the same time exposes those who maintain them to opposition and re-

proach. Truths, held as theories, however they may conflict with the creed and maxims of the world, will avail but little to advance the cause of him who "came not to send peace on the earth, but a sword."

The position of the church in maintaining these principles, is defined and settled in her standards. With the nation so long as it rejects in its constitution and administration the authority and law of its supreme King, you can have no fellowship. And with other churches, until they in practice as well as profession, testify against these acts of national dishonor done to God and his Son, you can have no ecclesiastical communion. The line of demarcation between us and all who refuse to hold practically these great principles with us, must be closely drawn. "Say ye not, A confederacy, to those to whom this people say a confederacy." "Ye must earnestly contend for the faith once delivered to the saints." "They overcame him by the blood of the Lamb, and by the word of their testimony."

The duty of exemplifying these principles of our religious profession receives special importance from the manifest tendency in our day toward a fusion of the several Presbyterian churches. An end highly desirable is sought without a due consideration of the means by which it is to be attained. The value of truth as a concentrating force is overlooked. It may be assumed that it requires the whole truth to bring the fragmentary parts of the visible church into one, and to hold them together when united. In proportion as truth is yielded, is this force impaired. Fidelity to Christ secures as one of its ends the oneness of his mystical body. Against giving up either, in profession or practice, even for the sake of visible unity, any of those truths, which the confessors of Christ have held fast amidst the sorest trials, would be unwise and unfaithful. "Whereunto we have already attained, let us walk by the same rule, let us mind the same thing."

III. BE SCHOLARS. It is presumed, that before you enter the Seminary you have gone through the ordinary course of collegiate training. It would be a great mistake, however, to suppose that you are then scholars, in the sense of proficient in literature. You are, indeed, scholars in the sense of learners, and what you should aim at is to be scholars in the higher sense—educated men.

And here let me remind you that there are some branches of learning to which too little attention is given. Owing to a defect, as it would seem in the training in the schools, graduates of colleges sometimes evince an unskillfulness in orthography, penmanship and punctuation, damaging to their reputation as scholars. There is no apology, unless there is a physical disability, for writing illegibly; none at all for spelling incorrectly, or for disregarding the rules of punctuation in composition. A word misspelled, or a sentence begun without a capital letter, or ending without the mark for a period, is a blemish on literary fame that a diploma from a university cannot cover or efface. Never write a word, of the proper orthography of which you have any doubt, till you consult the best authority. Make yourselves masters of the mechanical as well as the mental rules of composition. Never think that these are minor matters that are beneath your notice. A true scholar would feel more mortified by a single instance of wrong orthography detected

in his composition, than from a blunder in translating one of the odes of Pindar, or from a failure in solving a mathematical problem.

The art of reasoning termed logic, is a part of scholarship that demands your attention. It is evident that, from some cause, this is very imperfectly taught in most of the institutions of learning. The knowledge of logic is just as important for the successful performance of ministerial study, as the knowledge of the use of tools is for proficiency in any mechanical business. The use of logic is to aid the mind in its search after truth. It teaches how to utilize knowledge already acquired, by making it the lamp to conduct into regions as yet unexplored.

To scholarship, as connected with the calling to which you aspire, an acquaintance with the originals of the sacred Scriptures is indispensable. The Hebrew and Greek languages, inviting to the cultivated mind by their own excellence, have a special claim on your attention, as the channel through which God at first revealed his will to men. And however excellent our translation of the Bible, and however valuable the aids which laborers in the field of Scripture exegesis furnish, you will find in the inspired originals a freshness and a fulness that you will seek for in vain in any translation. So impressed is this on my mind, that I would feel a reluctance to attempt to explain even a portion of a psalm, if I had no opportunity of reading it first in the original Hebrew.

The literary character which you should possess demands an acquaintance with theology. Theology occupies the highest place in the scale of Christian scholarship. To the attainment of this, all other acquirements must be made to contribute. It would be no greater absurdity for a man to offer himself to the public as a physician, who had never studied the art of healing, or for a man to propose himself as an aspirant for a seat on the bench who knows nothing of the science of jurisprudence, than for a man who is ignorant of Theology to assume to preach the Gospel of Christ. Such sciolists in religion might be appropriately addressed in the language of Paul to the Hebrews: "For when for the time ye ought to be teachers, ye have need that one teach you again what be the first principles of the oracles of God."

The sources from which theological knowledge is obtained, are happily abundant and available. The word of God is the fountain, pure and exhaustless. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

In the Confession of Faith and Testimony, our subordinate Standards, you find summed up the whole system of Bible Theology. These forms of doctrine and duty, prepared by the Church, are invaluable as helps to understand the Bible. A sound creed is an important part of the apparatus for the successful exegesis of Scripture. Without this, the analogy of faith would be wholly useless as a rule of Scripture exposition; or if used, it would lead into the mazes of error.

IV. BE WORKERS. Diligence is indispensable to success in any

undertaking. We are formed for activity, and our enjoyment depends greatly on the proper exercise of the powers of body and mind which God has given us. He has put these into our possession as talents, and enjoined the diligent use of them. To every one he says, "Occupy till I come."

In order to work actively and successfully in the service of Christ, it is necessary to be influenced by right motives. An aimless life will be a successless life. And to aim at any other object than that which Christ has set before you as his end in appointing a ministry, would insure an entire failure. Young men choose other callings in order that they may acquire wealth or rise to earthly distinction, and not unfrequently they succeed. But he who accepts the sacred office of the gospel ministry influenced by any selfish motive, evinces sad lack of both judgment and conscience. He has missed his calling, and must fail.

What, then, is the object that should induce candidates for the ministry to "desire the office of a bishop?" The answer to this inquiry is, The glory of God in the salvation of sinners. If we are to eat and drink and do whatever we do to the glory of God, surely this should be our high and noble end in engaging officially in the service of Christ. And the salvation of immortal souls is the way by which, in an eminent degree, the divine glory is displayed. In the works of creation and providence, God is indeed glorified; but this is especially done in the redemption of sinners, through the blood of Christ. "When we were dead in sins, he hath quickened us together with Christ, that in the ages to come he might show the exceeding riches of his grace in his kindness toward us in Christ Jesus." With Paul, every minister of Christ should be able to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

When I urge you to be workers, it is in view of the magnitude of the work to be done. The world in rebellion against Christ is to be conquered. Souls of inexpressible worth are to be saved; and the glory of the Three-one God to be manifested. This is the great end of the preaching of the gospel; and this and nothing else should be the aim of those to whom the dispensation of the gospel is committed. "Herein," says Christ, "is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

In order to success in this good work, you are to remember that time and talents are given you to be wisely and diligently used. "See that ye walk circumspectly, not as fools, but as men; redeeming the time," is an injunction to be carefully observed. System is all-important, in order to make the best improvement of the fleeting hours of existence. "A time for every duty, and every duty in its time," is a good maxim. As a general rule, the day is the time to work, and the night the time to rest. It is a violation of that rule that will not be unpunished—to allow labor so to encroach on the hours of the night as to make it necessary that sleep should encroach on the hours of the day. Franklin's quaint proverb is worth repeating, as setting this matter in its true light:

"Early to bed and early to rise,
Makes a man healthy, wealthy and wise."

Solomon visits with scathing rebuke the sluggard who, when the sun summons him to labor, pleads for indulgence: "Yet a little more sleep, a little more slumber, a little more folding of the hands to sleep. How long wilt thou sleep, O sluggard, when wilt thou rouse out of thy sleep? Go to the ant, consider her ways and be wise."

You can work for Christ even while in the Seminary. As preparation for pastoral work, time spent in seeking the spiritual welfare of the thoughtless and perishing, would be profitably employed. Actuated by the high motive that led you to devote yourself to the work of the ministry, you cannot be indifferent to the dishonor to God and the peril of immortal souls that every day meet your eyes. You should seek and improve opportunities to promote the cause of Christ, in the great conflict that is going on between him and the powers of this world. Remember the apostolic injunction, "As we have opportunity let us do good unto all men."

To you as Covenanter students, a field of labor is opened, inviting and promising in due time an ample reward. The public mind is now, to some extent, awakened to the sin of this nation in rejecting Christ as its King. It is all-important that this tendency be encouraged. In your intercourse with others as you may have opportunity, let it be known by your earnestness in inculcating the truths you profess, that they are of vital importance, demanding the attention of every Christian patriot. While in the Seminary, and in the intervals of its sessions, you can do something in this good cause, and at the same time be preparing yourselves for taking your places as official witnesses for Christ in the great controversy that is hastening on to its consummation, in his enthronement as Prince of the kings of the earth.

It is when inducted into the ministerial office, that especially all your energies will be demanded. And in looking forward to this, you are to remember that you are under the direction of the courts of the church, subject to Christ her Head. It is their place to assign you a field of labor, and yours to engage in its diligent cultivation. It is a great mistake for a young man when in the Seminary to endeavor to make his work subordinate to his ease and comfort. He has never unreservedly devoted himself to the service of Christ, who conceives of any emergency that will warrant him to abandon it, and turn aside to some lucrative profession. "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

The work of the ministry is indeed a toilsome work. The whole man must be devoted to it and engaged in it. Paul's exhortation to Timothy presents this in its proper light. "Give attendance to reading, to exhortation, to doctrine; neglect not the gift that is in thee, which was given by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto the doctrine, continue in them, for in doing this, thou shalt both save thyself and them that hear thee."

BE GENTLEMEN.—"Godliness is profitable for all things." The law of God exerts a directive influence on every part of human conduct. While it is true that persons who are strangers to religion, may,

from outward causes, be made to conform to the rules by which men in their intercourse with one another are regulated, so as to render them pleasing members of society, it is also true that by Christianity in the heart alone the conduct is so moulded as to exemplify the true amenities of life. All vicious habits are utterly foreign to the true gentleman; many of these, however, observation clearly shows are entirely consistent with the rules that govern what is called good society. A man may use profane language, be intemperate, act dishonestly, break the Sabbath, lie, or violate any other precept of divine law, and yet pass for a person of good breeding. Any of these vices would be damaging to a claim to be a Christian. Religion imparts a sentiment of self-respect that avails much to raise its possessor above the level of the vulgar votaries of vice. The true gentleman will regulate his conduct by the requirements of the divine law. He is careful to obey the principle, "Be courteous."

There are some habits that can scarcely be termed vicious, which are none the less blemishes in the outward deportment. I refer now to those to which students are addicted, owing to the circumstances with which they are surrounded during their time at college. Confined for hours to their room, they feel the irksomeness of physical inactivity, and seek relief by placing themselves in a variety of postures, unsightly and vulgar. A true gentleman will be known by his posture in sitting as well as by any other part of his conduct. Akin to this is the use of tobacco. A more perfect idea of a clown can hardly be exhibited than is presented by a young man sitting on a chair tipped back on its hind legs, his heels on the mantle, and a cigar or a quid of the vile weed in his mouth, while the spittoon or the circumjacent carpet presents, from the discharges of his saliva, a sight disgusting and loathsome. Nor is he much less rude, who in the streets violates the plainest rule of propriety by puffing volumes of smoke from his mouth in the faces of those whose misfortune it is to be near him.

The rules of good breeding will lead you to treat your professors with due respect. To this they are, from their position, entitled. He must be a stranger to true politeness who would intentionally, by word or deed, wound the feelings of those who are laboring for his benefit. This is sometimes thoughtlessly done. It is the constructive language of apparently trifling practices, such as whispering in the class, conversing by signs, handling a pen-knife, using a tooth-pick, as displaying a want of interest in the instructions of the professors. Good breeding teaches to avoid all practices in the class inconsistent with the position of earnest inquirers after truth.

To those with whom you are surrounded you owe a careful regard to the amenities of life. You are under an obligation to contribute a share to the social elevation of your fellow men. This is done no way more effectually than by a good example. And it is a consideration recommending this, that it will react to your own advantage. Those who are induced by your conduct to respect themselves will respect you. An influence will be thus gained that can be turned to a good account in the great work to which you are called.

And in your intercourse with the other sex, the character of a Chris-

tian gentleman should be sustained. I am far enough from enjoining on you an unnatural asceticism. The company of female acquaintances, under proper limitations, tends to develop and cultivate the principles of genuine politeness. As it is expected that ministers will have wives, it is proper that a view to a connection of this kind may have a place in forming female acquaintances. So far all is right. But there is a point at which a student, who is a true gentleman, will stop. Conscious that his education and position make him an agreeable companion to a young lady of cultivation and taste, he will avoid carefully everything that would tend to inflict a wound on her sensitive and confiding heart. And I cannot find terms strong enough to express my detestation of the conduct of a student who would deliberately gain the affections of a female and then leave her to seek another victim. For whatever other calling he is fitted, he should never dishonor that of the holy ministry.

Let me close this part of my address to you in the pertinent words of the apostolic injunction to the saints and officers of the church at Philippi: "Finally, brethren, whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned and remember, and heard and seen in me, do, and the God of peace shall be with you."

SHOULD THE CHURCH HAVE A LITERARY INSTITUTION UNDER ITS CARE ?

LEARNING has always been regarded as the handmaid to religion. While on the one hand it has flourished where the religion of Christ existed, on the other, it has always been found to be of particular service to its interests. Consequently we find that the missionaries of the cross everywhere cultivate their schools as second in importance only to the spiritual interests of the mission. Learning, however, in order to be a real benefit, must be directed by the influence of religion. It is not religion, but it is a something that may be used to its advantage. It gives expression and power to the human mind, and may be used as the lever power for the accomplishing of great objects, either good or bad. Hence, if under improper direction, it may be so used as to be an agency of great injury to religion; but if under proper influence, may be of incalculable value to it. Hence the effort that is being made by the Roman Catholics of Cincinnati and elsewhere, to get the whole common school system under their control. This once accomplished, an advantage would be gained that would be invaluable to their cause. However from the efforts now making in opposition to them, we may judge that something of a proper estimate is put on a Christian education by the other side. But all the advantage to be gained by a proper direction of the education obtained in the common schools, applies with increased force in the higher seminaries of learning, as these are designed to give direction to the minds that shape

the destinies of the church, the nation and the world. If the direction of these is shaped by improper principles, if in the seminaries of learning an impulse is given that is opposed to honesty, morality and religion, what must be the ruin that will be wrought by those intrusted with the best interests of mankind? What a deleterious influence must it work upon the civil and religious institutions in any land? But if, on the other hand, our seminaries of learning are so conducted as to give an impulse in favor of liberty, morality and religion, what a glowing picture the imagination might justly paint of the progress of virtue and religion, as we advance from age to age, and as our race advances higher and higher in the scale of improvement. And thus, even science itself be employed as one of those agencies that will tend to bring about the happy time when "the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea." No intelligent philanthropist and Christian, then, can contemplate the mighty influence to be exercised by our colleges, with other than the deepest concern, or can fail to exercise his influence, in whatever sphere, to have it under a proper Christian influence.

The same principles that apply to the general influence of religion upon science, have their weight when applied to colleges under the supervision and influence of different denominations. We are not to view the various denominations of Christians as different families; and all possessing equal facilities for the benefit and improvement of man. But there is one straight line laid down in the Bible. All are not equally conformed to it. And those that approximate most nearly to it, possess the highest vantage ground to promote the best interests of man; as well as to render the most essential service to the true religion. Every consistent man, when he makes a profession of religion, declares by that act, that in that denomination he believes he can do more for the glory of God and the welfare of mankind than anywhere else. And what is true as a general principle is true in the particular case, that the Covenanter believes he can accomplish more in that church than elsewhere; that in her are the principles that ultimately will be the salvation of the nations of the earth. Now apply these remarks with reference to the support of the higher institutions of learning, and how immensely important that the continued influence of the church should be concentrated in that direction. Some, however, fail to see the advantage to be derived from that source. Suppose there were two colleges, equally easy of access to a Christian family, one under infidel or heathen, the other under Christian influence. Could any one be at a loss to determine the results from these two institutions? Could any one estimate the influence for good or evil, that one or the other would have on the minds of a young man, during four or six years, just at the time that the mind is most susceptible of impressions, either for good or evil? In the case supposed, could any Christian parent send his child to the former of these, and be guiltless? The same thing is true, only, perhaps, not so flagrant, as to the support of colleges under the care of other churches that stand higher or lower in point of Bible principle. Viewing its operations under circumstances the most favorable, is it possible for the Covenanter youth, however

well he may be indoctrinated in principle, to spend the whole of his college years, where the entire influence is of the U. P. Church, without being cooled in his attachment to the principles in which he has been taught ? And may not this be the reason why the fond hopes of so many parents have been disappointed ? They thought that they were educating their sons and daughters for the church. But alas ! A long and powerful influence has been at work, and those great principles, early implanted, are forsaken, owing to the influence under which they were placed. But let these sons of the church obtain their education where the whole influence is in favor of the great distinctive principles of the church, and it is only reasonable to suppose that during that whole time they will not only obtain broader views of their principles as the mind is enlarged, but that they will become more strongly attached to them. While at the same time the doors of the college are open to others ; and thus many who are to go out as teachers and politicians, as well as preachers of the gospel, if they are not brought into the church by this influence, their principles, and even their whole lives will in a great measure be moulded by this salutary influence. To show that this is no fancy sketch, among many instances that might be adduced, one will suffice. A young man educated at Geneva Hall at the same time with myself, perhaps raised in the A. R. Church, now a minister in the U. P. Church, at the beginning of the war proposed resolutions, in which Reformed Presbyterian principles on civil government were clearly set forth, which were adopted by the Synod of Iowa, and at the last meeting of Synod he proposed resolutions endorsing the entire movement of national reform, and recommending it to the favorable consideration of the people, which passed pretty unanimously. Now is it too much to suppose that during some three years at college, under Covenanter influence, that not only were his own principles formed, but that he was thereby prepared to exercise a great influence in the Synod of which he is a member, and they in turn have an incalculable influence for good throughout the whole West ? From these considerations can we view it in any other light than highly criminal for the church, now that there is a college under her control, to divide her resources in order to take a professorship in the U. P. Church, however highly in the main it may esteem that church. A wealthy father in that church once said to me, when asked to support our Freedman's Mission, "I will assist, as we have no Freedman's Mission of our own." But the following year, when asked the same question, he replied, "No ; we have now a Freedman's Mission of our own ; I must apply all my resources to that." So when asked to endow a professorship in a U. P. college, with all Christian kindness, and yet without hesitation, I would answer, "No ; we have a college of our own, and it is our duty to apply all our resources to that."

But some one has said, that it would be much better not to have a college of our own. For if our youth are not able to bear the temptations at college, they will never be of much service to the church. But in this way the men we have will be men of sterling worth. On this principle the sixth petition ought to be changed, and parents should

pray, lead our children into temptation, and then expose them to it as much as possible. We had thought, that the whole analogy of Scripture inculcated the principle, that the education of youth should be of as highly a Christian character as possible. But on this principle we ought to train our children in the way they should not go, so that we may have the men of sterling worth. On the same principle the very unnatural conduct of the ostrich, described in the book of Job, would be perfectly natural, "Which leaveth her eggs in the earth, and warmeth them in the dust. And forgetteth that the foot may crush them, or the wild beast may break them." She is hardened against her young ones, as though they were not hers. But what saith the Scripture? "God hath deprived her of wisdom." Even so. The objection does not originate in the wisdom that cometh down from above.

We ought to beware, lest by holding antipathies long after their causes have entirely subsided, the cause of Christ might be most seriously wounded in the house of his friends.

And further. The time of duration of our life is appointed in the counsel of God. And sometimes in his inscrutable purpose, the youth engaged in college pursuits is prostrated on a bed of sickness and speedily hurried to the judgment bar. How melancholy the reflection, in the case of one in such circumstances, far away from the ordinances, and under an influence unfavorable to the gospel! How much to be preferred, that the last months of such a one should be spent where from Sabbath to Sabbath he would be under the droppings of a pure gospel! How much better the preparation for immortality!

And finally. The Church of Rome understands the principle. And just now has about one hundred colored men nearly ready for licensure, educated at Rome, to labor among the freedmen of the South. When these are established throughout the entire South, with all the show and parade of Catholicism, the immense influence that they will exercise over the untutored mind of the freedman, just emerged from a state of slavery the worst the world ever saw, can be more easily imagined than described. And will we divide our resources, and suffer the banner to trail in the dust, now that we have a college in successful operation, and a number of promising young men well nigh ready to enter upon active duty as teachers and preachers among their lowly and oppressed brethren in the South? Nay. Let us rally to the rescue, and in God's great name sustain that banner, so long elevated for the freedom of the slave, now for his eternal salvation. And let us avail ourselves of all the benefit to be derived from education, and so save the hearts of freedmen from the grasp of the man of sin, and secure them to the cause of Christ, as also to the cause of National Reform.

We said above, that the college is in successful operation. We learn from the principal that at the present session there are about 50 students enrolled, against some 35 or 40 at the corresponding session last year. That there are 16 beneficiaries receiving an education, their tuition free. That among these are 10 colored students, some of them of more than ordinary promise; most, if not all of them give evidence

that they will be advocates of the distinctive principles of the Reformed Presbyterian Church. Two—J. F. Quarles and Lewis Johnston—if spared, will be ready to enter the Seminary in another year. The remainder are in various stages of progress in the college course.

P. H. WYLIE.

SELECTED.

THE BATTLE OF DRUMCLOG.

THE following is given in the words of the Laird of Torfoot, whose estate is this day in the possession of two brothers, his lineal descendants of the fifth generation. The Laird speaks of what he saw, and what he did. I have carefully compared his account with the statements handed down by family tradition—particularly with the statements of a venerable aunt, who died in Pennsylvania, aged nearly ninety; and who was the grand daughter of the Laird's second son. I have also compared the account with the brief printed account of these battles in the "Scottish Worthies," and the "Cloud of Witnesses." This last book (p. 334, London edit.) records the Laird's name in the list of those driven into banishment—but who, in spite of Clavers and Charles, and shipwrecks, by the grace of God, regained his native halls to bless his afflicted family, and who, finally, died in peace, in the presence of his family, in a good old age.

BROWNLEE.

It was on a fair Sabbath morning in June, of A. D. 1678, that an assembly of Covenanters sat down on the heathy mountains of Drumclog. We had assembled not to fight—but to worship the God of our fathers. We were far from the tumult of cities. The long dark heath waved around us. And we disturbed no living creature, saving the peesweep and the heather cock. As usual we came armed. It was for self-defence. For desperate and ferocious bands made bloody raids through the country. And pretending to put down treason, they waged war against religion and morals. They spread ruin, havoc over the face of bleeding Scotland.

The venerable Douglas had commenced the solemnities of the day. He was expatiating on the execrable evils of tyranny. Our souls were on fire at the remembrance of our country's sufferings, and the wrongs of the church. In this moment of intense feeling, our watchman posted at the neighboring height fired his carbine, and ran toward the congregation. He announced the approach of the enemy. We raised our eyes to the minister. "I have done," said Douglas, with his usual firmness. "You have got the theory—now for the practice; you know your duty; self-defence is always lawful. But the enemy approaches." He raised his eyes to heaven and uttered a prayer—brief and emphatic—like the prayer of Richard Cameron; "Lord spare the green—and take the ripe."

The officers collected their men, and placed themselves each at the head of those of his own district. Sir Robert Hamilton placed the foot in the centre of three ranks. A company of horse, well armed and mounted, was placed on the left, and a small squadron also on the

left. These were drawn back, and they occupied the more solid ground, as well with a view to have a more firm footing, as to arrest any flanking party that might take them on the wings. A deep morass lay between us and the ground of the enemy. Our aged men, our females and children retired. But they retired slowly. They had the hearts and courage of the females and children of those days of intense religious feeling. They manifested more concern for the fate of their relatives—for the fate of the church, than for their own personal safety. As Claverhouse descended the opposite mountains, they retired to the rising ground in the rear of our host. The aged men walked with their bonnets in hand. Their long gray locks waved in the breeze. They sang a cheering psalm. The music was that of the well-known tune of the "Martyrs;" and the sentiment breathed defiance. The music floated on the wind. Our men gave three cheers as they fell into their ranks. Never did I witness such animation in the looks of men. For me, my spouse and my little children were in the rear. My native plains, and the halls of my fathers far below, in the dale of Aver, were full in view from the heights which we occupied. My country seemed to raise her voice—the bleeding church seemed to wail aloud. "And these," I said, as Clavers and his troops winded slowly down the dark mountain's side, "these are the unworthy slaves, the bloody executioners, by which the tyrant completes our miseries."

Hamilton here displayed the hero. His portly figure was seen hastening from rank to rank. He inspired courage into our raw and undisciplined troops. The brave Hackstone, the Hall of Haughhead, stood at the head of the foot, and re-echoed the sentiment of their chief. Burly and Cleland had inflamed the minds of the horsemen on the left to a noble enthusiasm. My small troop on the right, needed no exhortation. We were a band of brothers, resolved to conquer or fall.

The trumpet of Clavers sounded a note of defiance. The kettle-drum mixed its tumultuous roll. They halted. They made a long pause. We could see an officer with four file, conducting fifteen persons from the ranks, to a knoll on the left. I could perceive one in black. It was my friend King, the chaplain of Lord Cardross, who had been taken prisoner by Clavers at Hamilton. "Let them be shot through the head," said Clavers, in his usual dry way, "if they attempt to run away." We could see him view our position with great care. His officers came around him. We soon learned that he wished to treat with us. He never betrayed symptoms of mercy or of justice; nor offered terms of reconciliation, unless when he dreaded that he had met his match. And even then it was a measure to gain time only, or to deceive. His flag approached the edge of the bog. Sir Robert held a flag sacred; had it been borne by Clavers himself, he had honored it. He demanded the purpose for which he came. "I come," said he, "in the name of his sacred Majesty, and of Colonel Graham, to offer you a pardon on condition that you lay down your arms and deliver up your ringleaders." "Tell your officer," said Sir Robert, "that we are fully aware of the deception which he practices. He is not clothed with any power to treat, nor was he sent out to treat wi

us and attempt a reconciliation. The government against whom we have risen refuses to redress our grievances, or to restore us our liberties. Had the tyrant wished to render us justice he had not sent by the hands of such a ferocious assassin as Claverhouse. Let him, however, show his powers, and we refuse not to treat. And we shall lay down our arms to treat provided that he also lay down his. Thou hast my answer." "It is a hopeless case," said Burly, while he called after the flag. "Let me add one word, by your leave, General. Get thee up to that bloody dragon, Clavers, and tell him that we will spare his life, and the lives of his troops, on condition that he, your Clavers, lay down his arms and the arms of these troops. We will do more, as we have no prisoners on these wild mountains, we will even let him go on his parole on condition that he will swear never to lift arms against the religion and the liberties of his country." A loud burst of applause re-echoed from the ranks. And after a long pause in deep silence the army sang the psalm yet sung in the Scottish churches:

"There arrows of the bow he brake, the shield, the sword, the war;
More glorious thou than hills of prey, more excellent art far.
Those that were stout of heart are spoiled, they slept their sleep outright,
And none of these their hands did find, that were the men of might," &c.

When the report was made to Claverhouse, he gave the word with a savage ferocity. "Their blood be on their own heads. Be *no quarters* the word this day." His fierce dragoons raised a yell. And *no quarters* re-echoed from rank to rank, while they galloped down the mountain's side. It is stated that Burly was heard to say, "Then be it so—even let there be *no quarters*—at least in my wing of the host. So God send me a meeting," cried he aloud, "with that chief under the white plume. My country would bless my memory, could my sword give his villainous carcass to the crows."

Our raw troops beheld, with firmness, the approach of the foeman. And at the moment when the enemy halted to fire, the whole of our troop dropped on the heath. Not a man was seen to remain down, when the order was given to rise and return the fire. The first rank fired, and then kneeled down while the second fired. They made each bullet tell. As often as the lazy rolling smoke was carried over the enemy's heads, a shower of bullets fell on his ranks. Many a gallant man tumbled on the heath. The fire was incessant. It resembled one blazing sheet of flame, for several minutes along the line of the Covenanters. Clavers attempted to cross the morass and break our centre. "Spear men! to the front"—I could hear the deep toned voice of Hamilton say—"Kneel and place your spears to receive the enemy's cavalry. And you, my gallant fellows, fire—*God and our Country*, is our word." Our officers flew from rank to rank. Not a peasant gave way that day. As the smoke rolled off, we could see Clavers urging on his men with the violence of despair. His troops fell in heaps around him. And still the gaps were filled up. A galled trooper would occasionally flinch. But ere he could turn or flee, the sword of Clavers was waving over his head. I could see him in his fury strike both man and horse. In the fearful carnage he himself sometimes

reeled. He would stop short in the midst of a movement, then contradict his own orders, and strike the man because he could not comprehend his meaning.

He ordered flanking parties to take us on our right and left. "In the name of God," cried he, "cross the bog; and charge them on the flanks, till we get over this morass. If this fail, we are lost!"

It now fell to my lot to come into action. Hitherto we had fired only some distant shot. A gallant officer led his band down on the borders of the swamp in search of a proper place to cross. We threw ourselves before him. A severe firing commenced. My gallant men fired with great steadiness. We could see many tumbling from their saddles. Not content with repelling the foemen, we found our opportunity to cross, and attacked them sword in hand. The captain, whose name I afterward ascertained to be Arrol, threw himself in my path. In the first shock, I discharged my pistols. His sudden start in the saddle told me that one of them had taken effect. With one of the tremendous oaths of Charles II. he closed with me. He fired his steel pistol;—I was in front of him. My sword glanced on the weapon, and gave a direction to the bullet, which saved my life. By this time my own men had driven the enemy before them; and had left the ground clear for the single combat. As he made a lunge at my breast I turned his sword aside; and by one of those sweeping blows which are rather the dictate of a kind of instinct of self-defence, than a movement of art. As our strokes redoubled, my antagonist's dark features put on a look of deep and settled ferocity. No man, who has not encountered the steel of his enemy in the field of battle, can conceive the looks, and the manner of the warrior in the movements of his intense feelings. May I never witness them again. We fought in silence. My stroke fell on his left shoulder—it cut the belt of his carbine, which fell to the ground. His blow cut me to the rib, glanced along the bone, and rid me also of the weight of my carbine. He had, now, advanced too near to me to be struck with the sword. I grasped him by the collar. I pushed him backward; and with an entangled blow of my Ferrara I struck him across the throat. It cut only the strap of his head-piece, and it fell off. With a sudden spring he seized me by the sword belt; our horses reared, and we both came to the ground. We rolled on the heath in deadly conflict. It was in this situation of matters that my brave fellows had returned from the rout of the flanking party to look after their commander. One of them was actually rushing on my antagonist, when I called to him to retire.* We started to our feet. Each grasped his sword. We closed in conflict again. After parrying strokes of mine enemy which indicated a hellish ferocity, I told him my object was to take him prisoner; that sooner than kill him I should order my men to seize him. "Sooner let my soul be brandered on my ribs in hell," said he, "than be captured by a Whigamore. *No quarters* is the word of my colonel, and my word. Have at, thee, whig—I dare the whole of you to

* It was on this occasion that the Laird used these words:—"Bauldy Allison! let your officer settle this trifle. I never take odds to combat a foe—be he even a life guard."

the combat." "Leave the madman to me—leave the field instantly," said I to my party, whom I could hardly restrain. My sword fell on his right shoulder. His sword dropped from his hand. I lowered my sword and offered him his life. "*No quarters!*" said he with a shriek of despair. He snatched his sword, which I held in my hand, and made a lunge at my breast. I parried his blows till he was nearly exhausted. But gathering up his huge limbs, he put forth all his energies in a thrust at my heart. My Andro Ferrara received it so as to weaken its deadly force. But it made a deep cut. Though I was faint with loss of blood, I left him no time for another blow. My sword glanced on his shoulder, cut through his buff coat, and skin, and flesh; swept through his jaw, and laid open his throat from ear to ear. The fire of his ferocious eye was quenched in a moment. He reeled, and falling with a terrible clash, he poured out his soul with a torrent of blood on the heath. I sunk down insensible for a moment. My faithful men, who never lost sight of me, raised me up. In the fierce combat, the soldier suffers most from thirst. I stooped down to fill my helmet with the water which oozed through the morass. It was deeply tinged with human blood, which flowed in the conflict above me. I started back in horror, and Gawn Witherspoon bringing up my steed, we set forward in the tumult of the battle.

All this while the storm of war raged on our left. Cleland and the fierce Burly had charged the strong company sent to flank them. These officers permitted them to cross the swamp; then charged on them with a terrible shout. "*No quarters!*" cried the dragoons. "*Be no quarters to you, then, ye murderous loons!*" cried Burly. And at one blow he cut their leader through the steel cap; and scattered his brains on his followers. His every blow overthrew a foeman. Their whole forces were now brought up; and they drove the dragoons of Clavers into the swamp. They rolled over each other. All stuck fast. The Covenanters dismounted and fought on foot. They left not one man to bear the tidings to their colonel.

The firing of the platoons had long ago ceased, and the dreadful work of death was carried on by the sword. At this moment a trumpet was heard in the rear of our army. There was an awful pause. All looked up. It was only the gallant Captain Nesbit, and his guide Woodburn of Mains. He had no reinforcement for us, but he himself was a host. With a loud huzza and flourish of his sword he placed himself by the side of Burly, and cried "*Jump the ditch and charge the enemy.*" He and Burly struggled through the marsh. The men followed as best they could. They formed and marched on the enemy's right flank.

At this instant Hamilton and Hackstone brought forward the whole line of infantry in front. "*God and our country!*" re-echoed from all the ranks. "*No quarters,*" said the fierce squadrons of Clavers. Here commenced a bloody scene.

I seized the opportunity this moment offered to me, of making a movement on the left of the enemy, to save my friend King, and the other prisoners. We came in time to save them. Our swords speedily severed the ropes which tyranny had bound on the arms of the men.

The weapons of the fallen foe supplied what was lacking of arms, and with great vigor we moved forward to charge the enemy on the left flank. Claverhouse formed a hollow square—himself in the centre. His men fought gallantly. They did all that soldiers could do in their situation. Wherever a gap was made Clavers thrust the men forward, and speedily filled it up. Three times he rolled headlong on the heath, as he hastened from rank to rank, and as often he re-mounted. My little band thinned his ranks. He paid us a visit. Here I distinctly saw the features and shape of this far-famed man. He was small of stature, and not well-formed; his arms were long in proportion to his legs. He had a complexion unusually dark. His features were not lighted up with sprightliness, as some fabulously reported. They seemed gloomy as hell. His cheeks were lank and deeply furrowed. His eye-brows were drawn down, and gathered into a kind of knot at their junctions, and thrown up at their extremities. They had, in short, the strong expression given by our painters to those on the face of Judas Iscariot. His eyes were hollow; they had not the lustre of genius, nor the fire of vivacity. They were lighted up by that dark fire of wrath, which is kindled and fanned by an eternal anxiety, and consciousness of criminal deeds. His irregular and large teeth were presented through a smile, which was very unnatural on his set of features. His mouth seemed to be unusually large, from the extremities being drawn backward and downward—as if in the intense application to something cruel and disgusting. In short, his upper teeth projected over his under lip; and, on the whole, presented to my view the mouth on the image of the Emperor Julian Apostate. In one of his rapid courses past us, my sword could only shear off his white plume and a fragment of his buff coat. In a moment he was at the other side of the square. Our officers eagerly sought a meeting with him. "He has the proof of lead," cried some of our men. "Take the cold steel, or a piece of silver." "No," cried Burly, "it is his rapid movement on that fine charger, that bids defiance to anything like an aim, in the tumult of the bloody fray. I could sooner shoot ten heather cocks on the wing than one flying Clavers." At that moment, Burly, whose eye watched his antagonist, rushed into the hollow square. But Burly was too impatient. His blow was levelled at him before he came within its reach. His heavy sword descended on the head of Clavers' horse, and felled him to the ground. Burly's men rushed pell mell on the fallen Clavers, but his faithful dragoons threw themselves upon them, and by their overpowering force drove Burly back. Clavers was, in an instant, on a fresh steed. His bugleman recalled the party who were driving back the flanking party of Burly. He collected his whole troops to make his last and desperate attack. He charged our infantry with such force that they began to reel. It was only for a moment. The gallant Hamilton snatched the white flag of the Covenant and placed himself in the fore-front of the battle. Our men shouted "God and our country," and rallied under the flag. They fought like heroes. Clavers fought no less bravely. His blows were aimed at our officers. His steel fell on the *helmet of Hackstone*, whose sword was entangled in the body of a fierce dragoon who had just wounded him. He was borne by his men into

the rear. I directed my men on Clavers. "Victory or death," was their reply to me. Clavers received us. He struck a desperate blow, as he raised himself with all his force in the saddle. My steel cap resisted it. The second stroke I received on my Ferrara, and his steel was shivered to pieces. We rushed headlong on each other. His pistol missed fire. It had been soaked in blood. Mine took effect, but the wound was not deadly. Our horses reared. We rolled on the ground. In vain we sought to grasp each other. In the *mele* men and horses tumbled on us. We were for a few moments buried under our men, whose eagerness to save their respective officers, brought them in multitudes down upon us. By the kind aid of my faithful man Gaun, I had extricated myself from my fallen horse; and we were rushing on the bloody Clavers, when we were again literally buried under a mass of men, for Hamilton had by this time brought up his whole line, and he had planted his standard where we and Clavers were rolling on the heath. Our men gave three cheers, and drove in the troops of Clavers. Here I was borne along by the moving mass of men, and almost suffocated, and faint with the loss of blood—I knew nothing more until I opened my eyes on my faithful attendant. He had dragged me from the very grasp of the enemy, and had borne me into the rear—and was bathing my temples with water. We speedily regained our friends. And what a spectacle presented itself. It seemed that I beheld an immense moving mass heaped up together in the greatest confusion. Some shrieked; some groaned; some shouted; horses neighed and pranced; swords rang on the steel helmets. I placed around me a few of my hardy men and we rushed into the thickest of the enemy in search of Clavers. But it was in vain. At that instant his trumpet sounded the loud note of retreat; and we saw on a knoll Clavers borne away by his men. He threw himself on a horse, and without sword, without helmet, he fled in the first ranks of the retreating host. His troops galloped up the hill in the utmost confusion. My little line closed with that of Burly's and took a number of prisoners. Our main body pursued the enemy two miles, and strewed the ground with men and horses. I could see the bare-headed Clavers in front of his men, kicking and struggling up the steep sides of Calder Hill. He halted only for a moment on the top to look behind him; then plunged his rowels into his horse and darted forward. Nor did he recover from his panic until he found himself in the city of Glasgow.

"And my children," the Laird would say after he had told the adventures of this bloody day, "I visited the field of battle next day. I shall never forget the sight. Men and horses lay in their gory beds. I turned away from the horrible spectacle. I passed by the spot where God had saved my life in the single combat, and where the unhappy Captain Arrol fell. I observed that in the subsequent bloody fray the body had been trampled upon by a horse; and his bowels were poured out. Thus, my children, the defence of our lives and the regaining of liberty and religion have subjected us to severe trials. And how great must be the love of liberty, when it carries men forward under the impulse of self defence, to witness the most disgusting spectacles and to encounter the most cruel hardships of war."

ACCURACY OF SCRIPTURE.

WE read in Daniel 5 : 30, that when Darius took Babylon, Belshazzar, the king of it, was in the city, and in "that night was Belshazzar, king of the Chaldeans, slain." Herodotus, the Greek historian, gives an account of the matter, which, until of late years, seemed totally irreconcilable with Daniel's narrative. He informs us that the king of Babylon, whose name was Labynetus, was absent when the city was taken; that he sought shelter in Barsippa; that Cyrus attacked him there, took him, stripped him of his regal dignity, but allowed him to retire and to spend the rest of his days in ease in Caramansa. The two statements appear to be contradictory, and that the credit of historic veracity must be denied either to Daniel or to Herodotus. Thus stood the matter when Sir Henry Rawlinson, the celebrated oriental scholar, discovered in his eastern researches, one of those cylinders on which historic records used to be written in the cuneiform character by the ancients. Having deciphered the writing on this relic of antiquity, it was discovered that at the time of the capture of Babylon, referred to by Daniel and Herodotus, there were two kings presiding over the empire, a father and his son; and thus we can understand that Herodotus speaks of the father, who escaped, while Daniel speaks of the son, who was slain. The unsuspected fact not only reconciles the prophet and the historian, but explains an otherwise inexplicable expression in Daniel, where it was promised to the prophet by Belshazzar, that, if he could explain the writing on the wall, he would make him the third ruler in the kingdom. (Dan. 5 : 6.) Now, why not the second ruler, as Joseph in similar circumstances had been made in Egypt? The cylinders answer the question: there were two kings in Babylon, and therefore the place next to the throne could be only the third rulership in the kingdom. A very short time before the discovery, which so triumphantly reconciles the seeming contradiction, which cast a shade of suspicion on Daniel's accuracy, Mr. F. W. Newman had written these words in Kitto's Cyclopaedia, "No hypothesis will reconcile this account with the other;" an instructive lesson this, teaching us to give the sacred writers credit for accuracy, even though we may be unable to explain facts which seem to impeach it.—*Church Herald.*

THE MINISTRY, THE NOBLEST PROFESSION.

THAT young men are to such an extent averting their faces from the Christian ministry, gives an unfavorable impression of their manliness. An ambition of wealth, of political power, of literary eminence, may not be disreputable; but to go past the noblest profession of all, fearing its trials, to take up with secular pursuits, at a time like this, when the continent from ocean to ocean asks religious instruction, indicates a state of mind much to be deplored. Even if preaching, to-day, was accompanied by as many privations as it was of old, it would still be the noblest profession of all. No man ever entered heart and soul upon the work of the Christian ministry who was not thankful all his life long for the choice. After the vicissitudes of thirty years, the

earliest ten in straits of health and of means, and all of them laborious, with a clear understanding of the honors, emoluments and pleasures of other liberal professions, I would to-day, if I were to begin life again, choose eagerly, irresistibly, the Christian ministry. It has its burdens—all professions have. It has its restraints and limitations, but not more than other pursuits. It is the freest, the most engaging, the most soul-satisfying of all callings, to those who are of the right spirit for it. The commerce of the mind is with the noblest themes, the business of its life is the most benevolent. It keeps a man's heart related to his fellows in its most generous moods. Better than all, the crystal vault above one's head is not darkened by such passions as so often send their fuliginous influence into other avocations, and one has a fruition of the coming joys even while a stranger and a pilgrim.

At the present day the work of the ministry demands the services of every grade of mental endowment. In teaching, in pastoral work, in ten thousand humbler fields, men of good sense and deep-heartedness will find abundant occupation, although they are not children of genius. But in dealing with the phases of philosophic thought, in bringing religion in its authority and beauty above the level of jurisprudence, of literature, and of civil affairs, that to it "every knee may bow and every tongue confess," is a work on which men of the noblest parts, fired with truest genius, may find the noblest opportunities for the beneficent exertions of their whole nature.—*H. W. Beecher.*

MISSIONARY.

SYRIAN MISSION.

THE following are extracts from a letter of Dr. Matheny, under date of September 16th. The Church will be rejoiced to know that the work of transformation is gradually but certainly going on, and see in it a proof that God's word shall not return unto him void:

"The mission work goes on as usual. I suppose it might interest you to point to a few 'straws to show how the wind blows.' A little girl—rather spare in mental qualifications—applied to Beckie for admission to her school, near the close of last session. She had taught her a few questions from the Catechism, and three of the commandments. Last Sabbath she came to Sabbath school, bringing another little girl like herself, whom she had taught the greater part of what she had learned in school. Who can tell how much may be done by 'the weak things and things that are not?' I can see a very manifest change in the outer conduct of many of the larger pupils. There is less cursing, less lying, and altogether a more tolerable deportment than formerly. One of them has applied for baptism, and seems, in so far as we can see, to be sincere. There is a manifest change on the face of society here, in general. Though terribly far back, it is nevertheless coming forward. To give you a *tangible* proof, I need only say that whereas formerly girls were not educated at all here, now they have gotten such an appreciation of its importance as to be de-

manding admission to our school, and many are sent off to Beirut to receive education in the *genteel* schools of that great city. We have encouraged this move as much as possible, because it takes a burden off us, and gives them a higher appreciation of its value by having to pay roundly for it. But there is an English school in Beirut which does immense harm to us all by the *free* principle. But their system cannot live forever; indeed, it is thought that it is nearly ready to fall through now. Our Mission has driven the Greeks to the alternative of sustaining a respectable and useful school, in order to keep their people from patronizing us. This gives us great joy. There are many, many persons who are secretly with us in *sentiment*, and only wait the Spirit's force to send them, at least, away from the Greeks. This will not make them Protestants, but their children will be better than their parents.

"You will see that our expenses for teachers alone are about \$130 per month—nearly £26 sterling for ten teachers. We thought we had secured a female teacher in the person of Bahaia's sister. But she had been in Latakiah a few days, where she was taken of a violent fever, which she seemed to have contracted on the way from Beirut, and died. Now we do not know to whom we shall look for an assistant for Beckie. She has had many applications for pupils. Altogether, the prospect looks *very* bright—brighter than it has ever done. If the Church seal their gifts to the Mission with their prayers, I think she may look for such fruits as she has not yet seen. Do give us your prayers. We only hope that nothing may occur to dampen or hinder our cherished hopes and work. What a long time of waiting and laboring, and spending money in such *vast* quantities, for the bare preparation! We could not afford to buy lightning rods, we bought telegraph wire which was cast off, and twisted it together, and I trust the building is safe from the element; but God knows. I think that few buildings of such dimensions can be put up as cheap as yours is. It can be enlarged in almost any direction at trifling expense. In order to have the building arranged for the two schools, we were forced to have two halls and two stairways, which are a great part of the expenses, but in the event of our requiring ever to enlarge it, it will not need other than the present halls and stairs. We intend to make all the boys to work a little every day, and thus keep down the expenses of the school."

CIRCULAR.

THE Board of Foreign Missions call the attention of our congregations to the annual collection for the benefit of the Syrian Mission. The designated time for it is the *first Sabbath in December*. The sum required to run the Mission on its present basis for the current year, as nearly as we can calculate, is (\$10,290) ten thousand two hundred and ninety dollars. For items we refer to our report laid before Synod. The church, by the assembly of her elders, has said that this *amount* is necessary, and it can be and shall be raised. Will the

pledge thus given to Latakiah and Aleppo be redeemed? The salaries of our missionaries *must be promptly remitted*, and the wages of teachers and other necessary expenses of the Mission provided for in season or otherwise the work will be greatly and seriously impeded. There are now demands upon the treasury beyond what is in our hands to meet them. The church expects all her members, man, woman and child, to do their whole duty in this matter. Our missionaries expect it. The Master expects it. He does more—he requires it.

SAMUEL O. WYLIE, *Chairman*,
T. P. STEVENSON, *Secretary*.

PHILADELPHIA, Nov. 16, 1869.

ECCLIASTICAL.

NEW YORK PRESBYTERY.

THE New York Presbytery met in the First church, New York, on the evening of the 26th of October, and was opened by a sermon from Rev. R. Z. Willson on 2d Tim. 4: 2, "Preach the word." Thirteen ministers and nine elders were present.

Rev. J. M. Faris was reported as ordained and installed in Topsham congregation, and his name was added to the roll.

The congregations of Ryegate and Barnet, on petition, were consolidated.

The Commissions to visit congregations brought in reports which generally exhibited a satisfactory condition. Report from Brooklyn states that they have just completed a comfortable new church.

A commission was appointed to settle the difficulties in West Hebron congregation.

A call upon D. Gregg from 3d Congregation, New York, and a remonstrance against the call, were laid on the table. The call being sustained, was presented and accepted. The remonstrants then pressing for a new organization, Mr. Gregg returned the call to Presbytery, stating that he did so for the peace and unity of the congregation. The petition for a new organization was then withdrawn. Rev. J. C. K. Milligan was appointed to moderate a call in the congregation and Professor Sloane to administer the sacrament at the convenience of the parties.

Presbytery adjourned to meet in the Eleventh St. church on the Tuesday immediately preceding Synod, at 10 A. M.

J. O. BAYLES, *Clerk*.

REPORT OF THE COMMITTEE OF SUPPLIES.

Ballibay.—J. B. Williams, 2 Sabbaths, discretionary. I. Faris, March 1st, 2d and 3d Sabbaths.

W. Galway.—J. O. Bayles, Nov. 2d Sab. and one Sab. discretionary. I. Faris, March 4th Sab., Apr. 1. J. Kennedy, one Sab. discretionary.

W. Hebron.—J. O. Bayles, Nov. 1st Sab.; R. Z. Willson, Nov. 2d Sab.; I. Faris, Apr. 2d, 3d and 4th Sabs., and May until Synod.

tion. Thirty-three members were received. Of these twenty-seven had been members of other congregations. One was formerly a member of the N. S. Ref. Pres. Church. Five were received by profession. Elders and deacons were elected. The ordination was on Monday. The church building is almost ready for the holding of services.

I am yours in the work.

D. C. FARIS.

OPENING EXERCISES OF THE SEMINARY.

IN accordance with the printed announcement, the opening exercises of the Seminary took place in the Allegheny church on the evening of Tuesday, November 2d. Rev. J. Galbraith and elder D. Gregg were the only members of the board present. Rev. Jno. Crozier opened the exercises with prayer, after which Professor Sproull delivered the introductory address on the subject—"Candidates for the Ministry—their proper Character and Aim." Twelve students were present. The number has since been increased to fifteen. The exercises were closed with prayer by Rev. S. Bowden.

OBITUARY.

DIED, at Rose Point, Pa., March 22, 1869, JOHNNIE CALVIN SMITH, only child of Thomas P. and Maggie M. Wilson, aged 1 year 10 months and 6 days.

Twice the balmy breeze of summer fanned thy gentle, lovely brow;
Twice the howling winds of winter struck the blow that took thee now.
Sixteen long months thou wast afflicted, and with patience didst it bear.
Ah! our anxious hopes were blighted, for our darling is not here.
Darling Johnnie, we do miss thee, but in heaven thou art now,
And we long, Oh long to meet thee, there before our God to bow.

COM.

BOOK NOTICES.

THE BIBLIOTHECA SACRA, Vol. XXVI., Oct. 1869. Andover: Published by Warren F. Draper.

The articles in this number of this most valuable quarterly are: 1. The Resurrection of the Body 2. The Natural Theology of Social Science. 3. The Konigsberg Religious Suit. 4. Mount Lebanon 5. The Doctrines of the Apostles. 6. The Brethren of our Lord. Rival Editions of the Text in the *Codex Vaticanus*.

We are exceedingly glad to receive this number of the *Bibliotheca*. A glance at the contents given above, will satisfy the lover of useful interesting reading that he will find here gratification. We have read all the articles, and perhaps if we had, we would not end

But they are highly suggestive, and tend to stimulate thought. The next number will begin Vol. XX

RECEIPTS FOR THEOLOGICAL SEMINARY.

1869.	CURRENT EXPENSES.	
Oct. 25.	Utica Congregation collection.....	\$15 00
" "	Jonathan Creek cong.....	5 00
" 26.	James C. Reed, Vermont.....	5 00
" 27.	Craftsbury cong.....	15 00
" 29.	York ".....	8 50
" "	Elkhorn ".....	12 50
Nov. 1.	New Alexandria and Greensburg cong.....	30 38
" "	John A. Dodds (interest).....	1 50
" 2.	Winchester cong.....	10 00
" "	David Harvey (interest).....	2 00
" 3.	Stanton cong.....	10 00
" 4.	Macedon ".....	5 00
" "	Topsham ".....	11 75
" 5.	Clarksburg cong.....	12 50
" 6.	Salt Creek ".....	24 40
" 8.	Acheson Bequest, per W. Brown.....	62 50
" 11.	Walton cong.....	30 00
" 16.	Bovina ".....	30 00
" "	Old Bethel cong.....	59 30
" 16.	Rev. C. S. Smith (interest).....	6 00
" "	Slippery Rock cong.....	31 61
" "	William Magee (interest).....	12 00
" "	Oil City cong.....	15 00
" 17.	Boston cong.....	35 50
" 19.	2d Miami cong.....	28 00
	William Brown, Jr., 2d cong., Phila. (Endowment).....	500 00

D. GREGG, *Treas.*

99 Wood street, Pittsburgh, Pa.

RECEIPTS FOR THE CHURCH EXTENSION FUND.

1869.		
Oct. 21.	Rec'd from Princeton cong., per Wm. Lawson.....	\$12 75
Nov. 4.	" from 2d Ref. Pres. church, this city, per Francis L. Walker, Treasurer	520 00

\$532 75

WALTER T. MILLER, *Treas.*

P. O. Box 553, N. Y.

RECEIPTS FOR EDUCATION FUNDS.

May 22.	Mrs. S. E. Gilmore, Clarksburg	J. A. Blado.....	\$ 5 00
" 24.	Pittsburgh, Rev. A. M. Milligan.....		20 00
" 24.	Vermont, " " ".....		5 00
June 7.	Mrs. M. K. Trotter, Forest, Livingston Co., Ill.....		3 00
" 8.	William Stevenson, Utica, Rev. H. H. George.....		1 00
" 11.	1st Miami, Rev. J. S. M'Cartney.....		6 74
" 15.	Rev. J. French, California, Mich'gan.....		5 00
" "	J. C. M'Naughton, Fremont, Mich, Rev. J. French,		5 00
July 24.	Joseph Dodds, Rehoboth, Iowa.....		5 00
Aug. 14.	2d New York, Francis L. Walker.....	102 00	
Sept. 4.	Chirinda, Iowa, Alexander M'Keown.....	12 00	
" 9.	Middle Wheeling, Alexander M. Orr.....	10 00	
" 11.	Londonderry, T. J. Blackwood.....	8 06	
" 15.	Walton, N. Y., R. D. V'Donald.....	11 25	
" 15.	Clarksburg, Pa., John Caldwell, Jr.....	12 00	
" 15.	Baltimore, Rev. W. P. Johnston.....	8 00	
" 16.	Rushsylvania, Wait Wright.....	12 00	
" "	Macedon, " ".....	5 00	
" "	2d Miami, D. Boyd.....	22 00	
" 17.	Stanton, Ill., John Middleton.....	6 00	
" 18.	Allegheny, D. Gregg.....	21 90	
" 20.	Cincinnati, James Y. Thompson.....	35 00	
" "	Winchester, Kansas, J. R. Fulton.....	9 47	
" 28.	Union, Prof. Crowe.....	32 80	
" "	Bethel, Rev. D. S. Farris.....	15 00	
" "	Lind Grove, Rev. C. D. Trumbull.....	15 00	
" "	Lisbon, John Coleman.....	16 15	
Oct. 1.	2d Philadelphia, William Walker.....	22 62	
" "	Garrison, J. C. Alexander.....	3 85	
" 2.	Southfield, Rev. J. S. T. Milligan.....	20 00	
" 7.	Utica, William Stevenson.....	8 00	
" 14.	Rev. R. M. C. Thompson, Lake Eliza.....	5 00	
" 23.	Rushsylvania (additional), W. Wright.....	2 00	
" 27.	Slippery Rock, Rev. J. C. Smith.....	16 00	
Nov. 8.	York, N. Y., Rev. Thos. A. Sproull.....	25 00	
" "	New Alexandria, " ".....	15 00	
" 13.	Kortright, A. S. Gilchrist.....	21 70	

1869. RECEIPTS FOR WASHINGTON MISSION.

Oct. 19.	2d con., Newburgh, per Rev. J. R. Thompson,	\$28 06	
" "	" " " " Rev. J. M. Johnston,	10 00	
" 20.	" " " " J. W. M'Cullough.....	\$38 06	
" 23.	H. C. Anderson, Slip'y Rock, per Rev. J. W. Sproull,	32 16	
" "	Brooklyn branch, Brooklyn, &c., cong., " " " " " " " "	2 00	
" "	Manchester " " " " " " " "	8 00	
" "	W. Boal, " " " " " " " "	10 00	
" "	" " " " " " " "	5 00	
" "	Poland and North Jackson " " " " " " " "	15 00	
" 27.	Bethel cong., per Rev. D. S. Farris, through D. Gregg,	2 00	
Nov. 6.	First cong., N. York, per W. A. Haslett.....	58 85	
" 8.	Springfield, per Rev. J. J. M'Clurkin.....	\$10 06	
" "	Greenville, " " " " " " " "	8 33	
" "	Sandy, " " " " " " " "	4 81	
" "	" B." cash, " " " " " " " "	80	
		\$24 09	

The above per hands of James Boggs.

" 15.	Church Hill cong., Ill., per Alex. Campbell.....	25 00
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\$220 70

Allegheny, Nov. 15, 1869.

DANIEL EUWER, Treas.



